Triplex Memoriale:

OR,

The substance of three Commemoration Sermons, whereof the Titles are these, *viz.*

I. The Memory of the Just.
II. A pattern for pious uses.
III. The fift Beatitude, or, The mercifull mans Blessing.

Preached at Halifax in remembrance of Mr. *Nathaneel Waterhouse* deceased.

Whereunto is added an extract out of the last Will and Testament of the said Mr. *Nathaneel Waterhouse*, containing his severall Gifts and Donations for pious and charitable uses.

By *William Ainsworth* θεολόγον, late Lecturer at S. *Peters*, *Chester*.

Cyprian Ser. 1 de Eleemosynâ.
Bona est oratio cum jejunio, & Eleemosynâ, quia Eleemosyna a morte liberat, &c.

YORK,
Printed by *Tho: Broad.* 1650.

BRITISH MUSEUM

To the right worſhipfull Sir John Savile *Knight, High-Sheriffe of the Countie of Yorke, the Author wiſheth all weale and happineſſe.*

Right Worſhipfull,

PArdon me (I beſeech you) if I ſeem to give any offence in Conſecrating to you a remembrance of him, who at his very death could not forget you; that was his love, and this is for your honour, that you did no ſooner with one hand receive the Legacie aſſigned you by his Teſtament, but you preſently beſtowed it with the other hand to the uſe of the Poor, and ſo have made your ſelf a ſharer with *Job*, chap. 29. 13. and others, in the poor mans Bleſſings, the moſt potent and mightie bleſſings that can be; for rich men pray ſometimes for one another perhaps in Complement, but the poor man wreſtles with God

in good earneſt for his Benefactors, will not let God go except he bleſſe them. Would God that many Gentlemen of your height and worth would alſo ſtoop ſo low, as to look upon the Church and poor, after the example of the Higheſt himſelf, *who though he be high, yet hath he reſpect unto the lowly*, *Pſal.* 138. 6. and that thoſe whom God hath advanced to great Eſtates, would ſanctifie their Eſtates by Charity and Mercie: No better way to melt and ſoften the hearts of men into this compaſſion, then by ſetting before them examples of mercy, ſuch as I have done in theſe following Sermons, whereof I may ſay as *Martin Cromerus* upon the death of *Sigiſmund*, It is both profitable and neceſſary to the life of man to obſerve the ſolemne Memorialls of eminent and vertuous Perſons, that ſo both due honour may be given to their meritorious memories, and others may have examples of vertue and honour to imitate, that ſo they may alſo deſerve

Magnorum virorum, & excellenti virtute præditorum laudes celebrare apprime utile eſt, & neceſſarium vitæ hominum, ut & illis quoad fieri poteſt pro meritis ſuis gratia referatur, & cæteri habeant unde virtutis & laudis exempla petant, & quo ad bene merendum de ſuis incitentur. Mart. Cromer. in Orat. fun. in laud. Sigiſm. Reg. pol. apud hiſt. polon.

ſerve well of their generations. Truly, my ambition is no more in theſe undertakings thē to make the light of the merciſull to ſhine before men, that men may ſee their good works, and glorifie their Father which is in Heaven; and with an holy emulation ſtrive to out-vie, or at leaſt equalize them in their goodneſſe; that ſo when the great day comes, wherein every man ſhall be rewarded according to his works; he that ſhewed mercie may finde mercie from the Father of all mercies: and in the mean time not onely perſonall, but Nationall mercies alſo from the Lord, may heal the dyſcraſies and diſtempers of theſe preſent times; and in fine, that the bleſſings of the poor, (the Eccleſiaſticall and Lay poor) which are both ready to periſh, may come upon the Land, which is the conſtant and hearty prayer of

Sir,

Your humble ſervant

William Ainſworth.

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To the reverend Dodecasty of Ministers within the Vicaridge of Halifax, who are ingaged in this Commemoration, especially to Mr *Robert Booth* now Minister at Halifax, the Apologie of the AUTHOR.

Reverend Fathers and Brethren,

IT is not because I distrust your Candor in censuring me, that I make an Apology here instead of a Dedication, for I only direct this Apology to you, but I intend it against the Calumnies of other people, who may perhaps (like the wicked spirit of Mogunce) *throw stones at me and not be seene: me thinks I heare them already opposing me in two Questions.* 1. *Why I, rather then any other Minister should undertake this Province?* 2. *Why I do it in three Sermons, whereas one might suffice?*

For the former, that I, though not the most eminent amongst you, yet should undertake this Province as well as another man, I suppose my affinity, and relation to the party remembred, will easily satisfie you. I would not be guilty of concealing the due praises of an enemy, much lesse of a deserving friend, and kinsman; but, to deale ingenuously, that is not my principall reason for this undertaking, but the exceeding

ing zeal, and jealousie I have for the poor, and the Churches sake, the slighting and disrespect of whose pitifull affairs is one of the crying sins of this Iron age: Many a good gift and pious donation have the Church and poore lost, and been deprived of, onely because the memory of them, (like Jonas's *Gourd) perished within a few dayes; and there hath seldome been found a man that hath studyed how to perpetuate the memory of these things: they in whose hands such Donations rest, are glad of such incogitancy and oversights as these, for by this means they scrape all upon their own side, and enrich themselves, and their houses, though by an horrid sacriledge. Pardon me (Deare Brethren) If I could not rest untill I had made up this record for the Church, and poore, that it may be a witnes hereafter against all those ingrossers, that would devour their slender portions, and embezzle the gifts, or legacies, that belong to either. And for this however I may be diversly censured, yet I have faithfully discharged mine own conscience.*

For the latter, the number of my Sermons (three instead of one) this is my only reason for that, viz. to make a stronger prescription to succeeding generations (though the prescription is older then my Sermons) and because a threefold Cord is not easily broken, to oblige them the more inviolably to observe his Testament, who therein returned much of that to God, which he had formerly received from him, and because he wished his Survivers the abundance of the

Gospell, provided them at his own cost a Monthly Sermon for ever. Acts which must needs ingratiate him with all vertuous posterity, and render him odious to none, but unworthy and degenerous spirits, who because they never intend to deserve any honour themselves, therefore they cannot abide it should be deserved by any. But in spite of these dogs (St. Paul calls them no better. Phil.3.2.) God will raise up I trust more and more friends to the Church and poor, that the Lamps of the Sanctuary may not goe out for lack of oyle, nor the poore perish for lack of food, for which, God knowes, their crie is very loud at this day. If all that I have said in these Sermons can any way advance them or the Church, I have my desire, and give God the glory; if otherwayes, God, I hope, will raise up other instruments amongst your selves (or elsewhere) more effectuall, and powerfull then he, who heartily beggs your prayers for him, that he may be a faithfull servant in the Lords house, who confesses himself to be, as yet

The most unworthy of all
Gods Ministers,

William Ainsworth.

The

The Memory of the Juſt:

OR,

A Commemoration Sermon in remembrance of Mr. *Nathaneel Waterhouſe*, late of Halifax, deceaſed: preached at Halifax, *Decemb.* 1. 1647.

Pſal. 112. 6.

The righteous ſhall be had in everlaſting remembrance.

THis is a Μνημόσυνον, a Commemoration Sermon, in memory of a great Benefactor to this place and Countrey, Mr. *Nathaneel Waterhouſe*, but I doubt I am not ſufficiently furniſhed for it, being by reaſon of the late civill ſtorms, as weakly provided of accommodations for ſtudy, as *Cleanthes* was for writing of his Philoſophicall Notes, when having wrought all the day long in the Vineyards, he wrote at night upon bare bones in ſtead of Paper.

But as the Poet ſaid in another caſe, *Non habeo ingenium, Cæſar ſed juſſit habebo*, I have no good faculty in my ſelf, but *Cæſar* hath commanded

manded me to find a faculty: so may I say in this case, I want I confesse, both matter and words for this purpose, but the reason and justice of the occasion will furnish me with both, rather then the memory of such a Benefactor should want a solemnity. Who will not be eloquent, though never so farre from eloquence?

There is nothing more rationall, and equitable, then to perpetuate the names and precedents of great Benefactors to Church and Commonwealth, that by such due honours, and commemorations, many may be stirred up to charity, and mercy, which is the very Life and Crowne of Religion; *Si non Charitatem, si non Misericordiam, &c.* If a man have not charity, if he have not mercy, he is certainly nothing, whatsoever he is; without this, all faith, all kinds of faith, without this, even Martyrdome it selfe is nothing. 1 *Cor.* 13. 1,2,3.

The *Saxons*, and *Romanes*, and many others were wont to Deifie their benefactors, and give them Divine honours. *Solomon* in his book of Wisdome gives two reasons of this Deification, *viz.* * *Nimium amorem amicorum, et nimium timorem Tyrannorum*, Too great love of friends, and too great fear of Tyrants. These two made *Jupiter*, and *Romulus* and many others to be Listed amongst the heathen gods. But this was a great

* *Wisd.* 14. 15,16,17.

great deal too much; for though *Homo* may be *homini Deus*, a man may be a God to another man, (as the Proverb expresses it) that by imitating, and shewing forth the lovingkindnesse of the Lord, yet he cannot be therefore capable of Divine honours.

But I can see no evill in this, when they did but celebrate the remembrance of their friends, and Benefactors with Statues, Orations, and solemne feasts, as when they sett up a Pillar to *Sabinus* with this inscription, τῶ καλῶς τελωνήσαντι, to *Sabinus* the honest Publican, only because he dealt favourably with the Country which his fellow Publicans pillaged, & polled.

Beloved, this is the Iron age of the world, and the most guilty of ingratitude both to God, and man, Solemnities of this nature are suppressed in many places, and the transcendent merits of many worthy men are buried in Oblivion.

But the merit of our Benefactor is yet too fresh to be forgotten, and therefore I am called hither at this time to give honour to his memory, and to give praise to God for inclining his heart to such bountifulnesse, and charity. His benefits I shall report at the end of my Sermon; meane time desiring you to attend to that part of Gods word, I have already read unto you out of *Psal.* 112. 6. *The righteous shall*

be

be had in everlaſting remembrance.

It is obſerved of *Davids* Pſalms, that the are all comprehended in two words, *Viz. Ho ſanna*, and *Hallelujah*, God bleſſe, and Go be bleſſed, ſupplications and gratulations.

This Pſalme is an *Hallelujah*, it begins wit a *Praiſe ye the Lord*, (as it is rendred in ou Tranſlations) and if you ask for what, it fol lows in the next words, *for the benedictio and bleſſings he pronounces to the godly man.*

Beatus eſt vir qui timet, &c. Bleſſed is the ma that feareth the Lord. It is a Propoſition whic containes the very ſumme and marrow of th whole Pſalme. The ſubject of it is the ma that feareth God, otherwiſe called a goo man, a juſt, and righteous man, an upright man, a gracious and mercifull man, &c. Th Predicate is this, Mans bleſſedneſſe, and fel city. *Beatus eſt*, He is bleſſed, he is *Vir beat tudinis*, A man of bleſſedneſs, nay *Vir beati tudinum*, a man of bleſſednesſes, a man o bleſſings; or *Beatitudines viri*, All manner o bleſſings are this mans, and belonging to him according to the Hebrew phraſe, which ſeem to allude to that of the *Apoſtle*, 1 *Cor.* 3. *Vo All things are yours, &c.*

Beloved, this is the ſumme or *Prolepſis* the whole Pſalme, all the reſt is but an expl cation, or expoſition of this Propoſition,

th

he goodneſſe, and bleſſednesſe of this man.

1. His goodneſſe is amplified by the ſeverall effects of it. *Viz.* 1. His delight in Gods commandements, (Verſ. 1.) 2. His charity, kindneſſe and diſcretion, (Verſ. 5.) 3. His faith, and confidence, (Verſ. 7. 8.) 4. His bountifulneſſe and mercy to the poore. (Verſ. 9.) which is the laſt thing, and the Crown of all.

2 His bleſſednesſe is amplified by the particulars of it, and the eternity of it. 1. The particular branches of it are, populous poſterity. Ver: 2. Wealth and riches. Ver: 3. Light in darkneſſe. Ver: 4. Honour and renowne. Ver:9. 2. The eternity, and perpetuity of all theſe is reported, and repeated in threſe ſeverall places, *Viz.* in the 3. 6. 9. verſes.

The Pſalm concludes with an *Antitheſis* betwixt him and the wicked. 1. The wicked ſhall be grieved, as he is comforted. 2. The wicked ſhall melt away, as he is eſtabliſhed & confirmed. 3. He, *viz.* the wicked man ſhall never ſee his deſire, as the godly man ſhall ſee it is upon his enemies. To ſpeake in a word, you have in this Pſalm *Juſtum explicatum*, and *impium contractum*, The juſt man explicated, and the wicked man contracted; the juſt man deſcribed largely, the wicked man briefly; the Holy Ghoſt delighting to amplifie the

praiſe

praise of the one, but to bury, and smothe
in silence the name of the other.

Rabbi David, and others of his Brethren
think this Psalm of King *David* to look bac
as farre as *Abraham*, at his righteousnesse
and his blessednesse. 1 He was a man that de
lighted greatly in Gods Commandements, s
that *Non pepercit unigenito suo*, He spared not hi
only begotten Son, but would have offered an
therfore in effect did offer him, at God
Heb. 11. Commandment, upon Mount *Moriah*
17. the place where *Adam*, *Abel*, and *Noa*
had offered before him, & where *David* offere
before him when he brought home the Ark
and when he staid the Pestilence (it bein
then the threshing floore of *Avaunah* the *Jebu
site*,) and where *Solomon* afterwards builde
his Temple. Some think those first words o
Psal. 24. *The earth is the Lords*, &c. to b
meant of Mount *Moriah*, which was fro
the beginning consecrated to God. 2. Th
mightinesse of Seed and Progeny, make ther
to think it was *Abraham* too, for he was *Pate
multarum gentium*, the father of many Nation
The name *Abraham* signifies a father of multi
tudes, the lengthning of his name from *Abra
to *Abraham*, implyed this, as also the leng th
ning of *Sarai's* to *Sarah*, God is used to leng th
en the names of the Godly, but to shorten t
name

names of the wicked: thus *Jechoniah* is shortned to *Coniah*, *Ier*: 22. 24. meaning the posterity, as well as the honour. Therefore *Coniah* is Childlesse. 3. Riches and plenteousnesse were in his house, *Gen.* 24.1.35. 4. His righteousnesse (the righteousnesse of faith) endures for ever. But I will pursue this paralell no further, me thinks it is too particular, we will rather take it indefinitely for any Saint or holy man in the whole world, who shall also inherit the promise as well as *Abraham*, and so I will keep to my text.

The righteous shall be had, &c.

Here is the person I told you of before, *Viz. Justus*, the righteous man, and here is one of the Blessings I told you of before, *viz.* Honour, nay rather Glory, which is the perfection of honour, πολυτοίκιλος τίμη, manifold honour. It is *Laus consentiens bonorum de virtute rectè judicantium Cic. tusc. quæst. lib.* 3. It is the unanimous praise, & good report of *Heb.* 11.2 good & vertuous men, like himself, in all ages, *everlasting remembrance*. And if you will stretch the word *everlasting* higher, to Heaven and Eternity, it is still true of this righteous man, after age and time shall be no more, he shall have an everlasting remembrance in Heaven; nay rather an everlasting residence in the presence of God, and his holy Angels.

1 The Person. *The righteous, &c.*

Justice or righteousnesse is taken two wayes. *viz.* 1. Either more largely, for every vertue, *Justitia in sese virtutem continet omnem.* So the *Philosopher*, συλλήβδην πασ' ἀρετή ὅτι, *Arist. Eth. lib. 6.* Justice is compendiously all vertue. To this purpose St. *Hierome.* To this purpose all intelligent men speak; and in this latitude it it is nothing else, but *Omnium Legum observatio ad nos pertinentium*, an observation of all those Laws that do concerne us: for to observe Laws that belong not to us, is superstition, *Pragmaticalnesse*, as the *Apostle* calls it, 1 *Thes.* 4. 11. In a word, it is the compendium, or short summ of all our Religion, Vertues, Obedience, and Duties to both Tables, both to God, and Man; In this sense he is a just, and righteous man that is vertuous, that leads his life according to the rules, and precepts of vertue, and piety, this is *Universalis justitia*, Universall justice or righteousnesse.

Or it is taken more restrictively, and particularly, for that particular vertue which renders to every man that which is his own, so the Lawyer calls it, *Perpetuam et constantem voluntatem, suum cuique tribuendi*; A perpetuall and constant resolution to give that to every man which is due unto him; or as the *Philosopher* saies, It is an habit, or as the Divine saies,

It

It is a grace, whereby men will, and do that which is juſt to every man, giving tribute to whom tribute, cuſtome to whom cuſtome, feare to whom feare, honour to whom honour belongeth, *Rom.* 13. 7. or as ſome do otherwaies diſtinguiſh the effects of juſtice, into 1. Worſhip to God. 2. Reverence to Superiors. 3. Concord to Equalls. 4. Diſcipline to Inferiors. 5. Peace to our Enemies. 6. Mercy to the poore. 7. Integrity of life to our ſelves.

This particular juſtice or righteouſneſſe is twofold, 1. *Commutative*, or *Corrective*, which obſerves an arithmeticall proportion in bargains, and contracts: 2. *Diſtributive*, which obſerves a geometricall and rationall proportion in diſtributing of rewards, and puniſhments; this is a kind of publique, and judiciall diſtribution, belonging to Magiſtrates and perſons of place and command; but there is a more private, and familiar diſtribution, which belongs to all men, as they are men and Chriſtians, and that is a diſtribution of Alms, and reliefe to the poore, according to mens ſeverall abilities, and of all other offices, & duties which are performable to any man.

He then is a juſt man in this ſenſe, that obſerves that golden rule which *Severus* the Emperour ingraved upon the walls of his

Palace; *Quod tibi fieri non vis, alteri ne feceris,* Matth. 7. 12. *What thou wouldest not have done to thy self, do not thou to another*; that render to every one what is rightly and duly belonging to him, and amongst the rest, that is helpfull and bountifull to the poor.

For mercy and liberality to the poor is counted amongst the acts of distributive justice, both in this Psalm, and in 2 *Cor.* 9. 10. where a Text is quoted out of this Psalm; and where they are called γεννήματα δικαιοσύνης, *fruits of righteousnesse*: So that what the people of the world account but an act of their own courtesie and freewill, seems here to be a debt, and owing, by the rule of justice. Hence a poor man, especially a Labourer, is called *Dominus*, the Owner of a rich mans Goods: see the truth of this, *Proverbs* 3. 27. *Job* 3. 35. A poor man in *Jury* comming into a Vineyard might eate what Grapes he would, *jure charitatis*, by a right of charity, but might carry none away with him, as not having any *jus proprietatis*, any right of propriety there, in another mans possession, *Deut.* 23. 24, 25. So that whatsoever you do to the poor, is not your courtesie, but your duty; it is necessary that you do it by the Law, and rule of justice.

Now this just man in my Text is famous both for universall, and particular justice.

1 For univerſall, for he is a man of all vertues, of all good parts, he delights greatly in all Gods Commandements. *Tota Lex eſt copulativa*, The whole Law of God is copulative, and he makes not fiſh of one and fleſh of another Commandement, but with the ſame conſcience he endeavours the keeping of all, without exception of any, and not only the Lawes of God, but the wholeſome Lawes of men too, which are founded upon thoſe of God, and which this righteous man, as it is to be ſuppoſed, doth therefore obey with all cheerfullneſſe, and ſubmiſſion, for the Lords ſake.

2 For particular juſtice, as he conſcientiouſly performes his duty to all other men, ſo the Holy-Ghoſt eſpecially notes his charity, and mercifullneſſe to the poor, *accommodat*, he lends to thoſe that are able to pay again, *Dat diſpergit*, but he gives and diſperſes abroad to thoſe that are never able to pay again. But of this more hereafter, meane time you will object

Object. There is no man righteous, *Pſal.* 14. 1, 2. 1 *John* 1. 8 There is none good, but God onely. *Math.* 19. 17.

Sol. To reſolve this we muſt diſtinguiſh juſtice, or righteouſneſſe into Legall and Evangelicall.

1 Legall, and that is both perſonall, and

perfect. It is *bonitas omnibus numeris abſoluta*, an exact, unblameable, and unerring obedience to the whole Law of God, without exceſſe, or defect in any point; and thus there was never any man perfectly juſt, no not under the Law, ſave onely Ieſus Chriſt, hee onely could make that bold challenge, *Iohn* 8. 46. *Quis veſtrum me peccati? which of you convinceth me of ſinne?* he onely was *Agnus immaculatus*, the immaculate, and ſpotleſſe Lambe, 1 *Pet.* 1. 19.

I confeſſe while men lived under the Law, and not under grace, this legall righteouſneſſe was abundantly preſſed, but with no intent to juſtifie men, but to diſcover unto them their own weakneſſe, and ſinfullneſſe, and ſo to drive them to Chriſt, and the Evangelicall juſtice for juſtification before God, and ſo even under the Law Chriſt was the Saviour of thoſe that were ſaved.

2 Evangelicall, and this in ſome ſenſe is perfect, but not perſonall; in another ſenſe it is perſonall, but not perfect. The perfect righteouſneſſe is that of Chriſt, which is onely ours, by imputation on Gods part, and the application of Faith on our parts: and ſo if we believe with a lively faith, *He is made unto us, Wiſedom, Righteouſneſſe, Sanctification, and Redemption, &c.* 1 *Cor.* 1. 30. and by him we ſtand righteous and juſt before God, *Rom.* 8. 33.

The

The personall righteousnesse of works, and obedience, whereby we are justified before men, (which is S. *James* his justification) however it proceed from an high, and supernaturall cause, that is, the Spirit of God, and of Glory, yet it is imperfect, because we have but *primitias Spiritus*, as Saint *Paul* saith, *Rom.* 8.23. the first-fruits of the Spirit; or *decimas Spiritus*, the Tythe of the Spirit, as *Luther* hath it, because we are but sanctified in part, 1 *Cor.* 13. 9. and therefore our obedience is imperfect, like our Sanctification: so that when we have done all we can, we are unprofitable servants, *Luke* 17. 10. and, in many things we sinne all, *Jam.* 3. 2.

Object. But Saint *Paul* professes to be blameless. *Phil.* 3. 6. Touching the righteousnesse which is in the Law blameless.

Sol. That was onely in respect of men, not in respect of God, for even the same Saint *Paul* doth not onely once, but often acknowledge his guiltinesse before God, and that he is, πρῶτος ἁμαρτωλῶν, The chiefest of sinners, 1 *Tim.* 1. 15. and shortly after the Text, objected, *Viz.* vers. 9 he disclaimes that very righteousnesse, and inculpability, which he sometimes gloried in to small purpose. Well said Saint *Austin* in favour of this truth, *Væ etiam vitæ sanctissimæ hominum si remotâ misericordiâ discutias eam*; Woe

to the preciſeſt, and holieſt life of man, if thou ſhould'ſt, in examining it, ſett aſide thy mercy. So then the juſteſt man that lives is but onely juſt in theſe ſubſequent reſpects, *Viz.*

1 In reſpect of his ſenſibility of his owne injuſtice, as Saint *Auſtin* ſaid of perfection, *In hoc tantum perfectus ſum, quod me ſcio imperfectum eſſe*, in this onely I am perfect, that I know my ſelfe to be imperfect.

2 In reſpect of his affection, and love to righteouſneſſe; ſo the ſame Saint *Auſtin*, *Juſtus manet juſtus, etiamſi peccat, quia affectu tenet ſanctitatem*; A righteous man remaines a righteous man ſtill, although he ſinne, becauſe in his heart he loves holineſſe. As Saint *Hierome* ſometime ſaid of virginity, *Virginitatem meam in Cœlum porto, non quod habeo, ſed quod amo*; I carry my virginity to Heaven with me, not becauſe I have it, but becauſe I love it.

3 In reſpect of the truth, not the degree of righteouſneſſe, not of any compleat, abſolute and indefective perfection.

4 In compariſon of others that are more unrighteous, as *Job* was a juſt man in compariſon of his neighbours, the Inhabitants of *Aſhtaroth Carnaim*, (where he is ſaid to dwell) worſhipping the goddeſſe *Venus*, who is thence called *Aſhtaroth*, 1 *Kings*. 11. 5.

5 In reſpect of Inchoation, and beginning,

for

for he hath onely the beginnings of habituall juſtice, and grace, but the conſummation and finiſhing of it is reſerved to the day of glory.

6 In reſpect of the favourable acceptance, and eſtimation of God. Thus *Phineas* his act in killing *Zimri*, and *Cozbi*, was imputed to him for righteouſneſſe, *Pſal.* 106. 31. that is, the Lord did accept him as a righteous man.

Thus a man is called righteous or juſt in the Scripture, though in extremity he be nothing leſs, *Pſal.* 130. 3. and by this you may obſerve and diſcover with half an eye, in what ſenſe the man in my text is ſaid to be righteous; in plain termes, he is not legally, but Evangelically righteous, (as I have diſtinguiſhed righteouſneſſe before,) which will better appear to any mans ſatisfaction, if you do but conſider what is ſaid here of his Faith, and of his Works.

1 Of his Faith. His heart truſteth in God, &c. What is called truſt in the Old Teſtament, is called faith and beleeving in the New Teſtament, and ſo all is one, theſe two words, *Fides*, Faith, and *Fiducia*, Truſt, being oftentimes promiſcuouſly uſed for one and the ſame thing: and though in reaſon there be onely this ſmall difference between them, that *Fides* Faith, implies the act of the underſtanding aſſenting to the truth of what is beleeved; *Fi-*

ducia, truſt betokens the act of the will or heart depending, and ſtaying, and rowling it ſelf upon God for the performance of thoſe good things, which the underſtanding hath apprehended, and acknowledged to flow from God upon his people, through Jeſus Chriſt the fountain of all bleſſings.

If this was meant of *Abraham*, (as ſome Rabbines I told you, have thought) his faith and confidence we know was famous, for he did foreſee the day of Chriſt 1900 years before it came, and rejoyced with a joy unſpeakable, and glorious, *John* 8.56. ἠγαλλιάσατο, that is the word, He was not affraid of evill tidings, of going out of his Country, &c, but he beleeved and hoped above hope, *Rom.* 4. 18. and it was imputed unto him for righteouſnes; *Heb.*13.8. he was *juſtus fide*, righteous by faith, an argumẽt that Jeſus Chriſt was the ſame yeſterday (that is under the Law) & to day (*Viz.* under the Goſpell) They that were juſtified of old were juſtified by faith. This man in my text is *juſtus fide*, righteous by faith.

2 Of his Works. However you read of his excellent gifts, and works, yet you read not of an abſolute and royall perfection. He delights in the Lords Commandements, but he is not reported to performe an adæquate obedience to them, only *gaudet & timet*, he delights

lights in the Commandements, and feares God, and ſo is righteous. 1 In his affectation of righteouſneſſe. 2 Againe, he is righteous, as *Spanhemius* gives it, *Secundum ἐπιείκειαν, non ἀκριβοδίκαιον legis*, according to the equity and mitigation, not the extremity of the Law. 3 Righteous too in compariſon of the ἁμάρτωλος, the notorious ſinner in the end of the Pſalm. 4 He was righteous too in the acceptance, and favour of God, for ſo he cals him in my Text, *juſtum*, a righteous man, denominating him from the better, not the worſt part; not from his corruption, failings and ſinnes, but from that ſmall ſparke of true juſtice which was in his heart, and whereof he had the truth and beginning, though not the perfection: One thing (which I principally obſerve) that he imputes unto him for righteouſneſſe, is his Charity, and Mercy.

He hath diſperſed abroad, &c: Verſ. 9.

ἐσκόρπισεν, ſo the *Septuagint* render it, but I pray you diſlike not the word, becauſe there is a Scorpion in it, it will not ſting you for all that. For though the Scorpion diſperſe his poyſon, and thence hath his name, yet the juſt man diſtributes gifts, and good things; the compariſon ſtands not in the things diſperſed, but in the freeneſſe, and liberalneſſe of the diſperſion. The Scorpion is not

freer

freer of his venome and poyſon, then a mercifull man of his helps and benevolences.

ἐσκόρπισεν, *He hath diſperſed, &c.* not like the Prodigall that threw his goods into the winde, but like *Solomons* wiſe man, he caſts them upon the water, Metaphoricall water, the poor, where he ſhall find them again; as in *Guinea* they ſow upon the river *Niger*, which carries the ſeed into the fields, and brings great increaſe. *Eccl.* 11. 1. *Caſt thy bread upon the waters, &c.* and ſome read it, *Lay thy bread upon wett faces, that are rivelled and blubbered up with teares of affliction, and a man ſhall be ſure to have recompence at laſt; for after many dayes thou ſhalt find it.*

He ſcatters not his means as the mad-man doth firebrands, but *prudenter*, with diſcretion, as the text ſpeaks of him, that is the Crown of a mans gift, or bounty, when there is diſcretion in it, for if a man give never ſo much, and not with diſcretion, his gifts do but render him ridiculous to men; but if there be mercy aud diſcretion both in the giving, then ſhall a man have honour for it both with God and men, and then ſhall follow the bleſſing intailed upon it in the Prophet, *Iſa.* 32. *Vlt. Bleſſed are yee that ſow beſide all waters, that ſend forth thither the feet of the Oxe and the Aſſe*

This man in my Text was ſuch a man, like him in the Goſpell, *Qui amavit gentem ſuam, &c.* which

which liked his Nation, and built them a Synagogue, *Luke* 7. 5. It is probable he was a repayrer of breaches, and high-wayes, and a builder of Hoſpitals and Almes-houſes, a doer of many great and worthy deeds. And I am the more induced to think ſo, becauſe it is obſerved upon *Pſal.* 37. 25. That there was not in *Davids* time a begger in *Iſrael*, the liberality of this Saint and ſome others, prevented that, for it ſeems they made proviſion for, and kept the poor from wandring: ἐσκόρπισαν, they diſperſed abroad, and it was imputed to them for righteouſneſſe, as it is implyed in my Text, wherein I have ſufficiently ſpoken of the perſon already, and now I ſhall by Gods aſſiſtance deſcend to

2 The bleſſing; *Shall be in everlaſting remembrance.* See *Prov.* 10. 7.

Honour, Name and reputation, though it be not to be idolized, and hunted after too greedily, (as being in it ſelf and without this benediction, but as a vain puffe of aire) yet it is not to be contemned or rejected neither, as being numbred in the Scripture amongſt the bleſſings of the righteous, and ſuch as God promiſes to them that feare him. 1 *Sam.* 2. 30. *Thoſe that honour me, I will honour.* *Iohn* 12. 26. *If any man ſerve me, him will my Father honour.*

Nor

Nor is it the refuse of all blessings, but one that is much magnified both in Scripture and elsewhere. *A good name* (saith *Solomon*) *is a precious oyntment, Eccl.* 7. 1. *Fama est veluti odor hominis*, A mans report is as the smell of a man, saith *Laertius*, according as *Jacob* calls an ill report a stink, *Gen.* 34. 30. but a good report is a more precious and sweet smelling oyntment then that that was powred upon *Aarons* head, *Psal.* 133. 2. (saving the mysterie of that oyle) for it smells sweeter, and diffuses it self further; a good name we speak of, not a great name, for a name is sufficiently great if it be good, but where goodnesse and greatnesse concurre in a name, then it is the Crown and glory of a man. Therefore it is said of the Elders, *Heb.* 11. 2. *that by faith they obtained a good report*, yea, and a great one too, for they became famous over all the world; the fame as well as the sound of them went through πασαν τὴν οἰκουμένην, all the inhabited places of the Earth, *Rom.* 10. 18. The Heathen who magnified this blessing abundantly, said, that *Ex omnibus præmiis virtutis amplissimum est gloria &c.* of all the rewards of vertue, glory is the greatest, which recompenses the shortnesse of life with a perpetuall memory, and so makes us to be present still, though absent, to be alive, though dead, and to ascend as by certain steps into Heaven it selfe.

Cicer.

Cicer. pro Milo: and again, *Gloriam eſſe matrem annorum, ob id quod cum hominis vita ſit brevis, &c.* That glory is the mother of years, for this very cauſe, *Viz.* that though the life of man be very ſhort, yet his good name is propagated to many generations. *Bion apud Laert. lib. 4. Cap. 7.*

God cannot eaſily give a bleſſing that is more gratefull then this, there is naturally a deſire of honour, and name in all men, and any man would rather be the head, then the tayle, famous then infamous. They are of a dogged, and ſullen, and crooked ſpirit, that render themſelves odious and ſhamefull of ſett purpoſe; nay, certainly they intend fame and honor in that too, though as abſurdly, as if one ſhould aſſay to gather grapes of thorns, or figgs of thiſtles, *Phil.* 3. 19. *Gloriantur in propriâ ignominiâ*, they glory in their own ſhame, and are content to have a great name, though never ſo bad, like *Heroſtratus* the Shoomaker in *Epheſus*, who to gett him a name, (ſuch a one as it was) ſett the great Temple of *Diana* on fire, who (as ſome jeſt it out) being a Goddeſſe, was able enough to have preſerved her owne Temple, but, that being a Midwife, ſhe was imployed at the birth of *Alexander* the great at that very time. The builders of *Babel* (*Gen.* 11. 4.) intended in their vaſt and great deſigns,

next

next their own safety and preservation, an honourable name, and memory in the world, so they say in the Text, *Let us make us a Name*, so did the builders of the great *Pyramides* in Ægypt, the great spire-buildings, so famous in history, for the building whereof (it is conceived) the Children of *Israel* made the Brick, they were sometime condemned to make there, *Exod.* 5. 11. So *Absalom* in rearing up his Pillar, instead of children, intended his name to survive after death, 2 *Sam.* 18. 18. To this purpose men do, as it is said in the Psalm, *Viz. Call their Houses and Lands by their own Names, Psal.* 49. 11.

Here is a scratching and rending indeed, to perpetuate mens names, though many times in vain, because of their sinnes, for at last they lye in their graves like sheepe, and death gnawes upon their soules, &c. and their name goes out (like a Candle) in obscure darkenesse, or if any name remaine after them, it stinks, and hath an ill savour, as *Jacob* said of his own, *Gen.* 34. 30. *Their memory is not blessed, but cursed; but the just shall be had*

In everlasting remembrance.

Now how this shall be performed, it remains to be explicated in the next place, and thus we conceive *The just shall be had in everlasting remembrance, Viz.*

1 By means of issue and posterity, wherewith the Lord many times endows such a man, according to that promise, *Psal.* 128. where it is promised, that the godly, the just man, shall have his Children stand like Olive-Branches round about his Table; and not onely there, but in another place also the Psalmist acknowledges this to be a very great blessing, *Psal.* 127. 3,4,5. *Lo children are the Heritage of the Lord. &c. Blessed is he that hath his quiver full of them.* Thus the Prophet *Elisha* requited the woman of *Shunem* for her courtesie, and entertainment, 2 *King.* 4. 16. because like the righteous man in my Text, ἐπικόρησε, she did freely administer to him: but every righteous and mercifull man hath not children, yet his memory is continued still, according to the word of the Lord.

2 By the gratefull and solemn Commemoration unto which their surpassing merit ingages posterity; thus *Josiah* was remembred for ever in the Lamentations of *Judah*, 2 *Chro.* 35. 25: and a fast was kept every seventh moneth for the slaughter of *Gedaliah*, the first Governour of the Jews, after they were captivated under the *Babylonians*, 2 *King.* 25. 28. *Ierem.* 41

The gratulations that Colledges, Cities, Churches, Schooles, Persons, do pay to the memory and name of their Benefactors, do make

make them *ſuperſtites poſt mortem*, alive after death. They bleſſe in their names, as *Iſrael* in *Ephraim* and *Manaſſeh*, *Gen.* 48.16. God make thee as ſuch a man, God ſend us many ſuch; and this is one of Gods wayes to perpetuate their memories.

Object. But *David*, (you will ſay) a man that deſerved as well of Poſterity as any man, yet complains he is forgotten, and as a dead man, out of minde, *Pſal:* 31:12.

Sol. True, he was forgotten of the ungodly and ungratefull generation, and only of them; and yet they forgot him not altogether neither, for they made ſongs of him, *Pſal:* 69:11. but they forgot, and trode under foot his excellencies and good deeds: and what of that? Honour and glory is not to be expected from ſuch perſons; for as the famous Oratour ſaid, *Gloria eſt laus conſentiens bonorum de virtute rectè judicantium*, Glory is the unanimous praiſe of good men, that know how to judge aright of vertue. *Cicer. Tuſc. quæſt. lib.* 3. and with ſuch *David* had honour and reputation, with good men, with good Angels, with his good God, who is *Fons honoris*, the Fountain of Honour, *John* 12.26. 1 *Sam.* 2.30.

But admit that a righteous man be forgotten by death, for God continues not every mans name alike: yet the defect here is recompenſed with

with eternall glory hereafter, which is the ſumme of all and every mans uttermoſt ambition. In this we may acquieſce and ſatisfie our ſelves, as Saint *Paul* was content to goe through good report, and ill report in this life, 2 *Cor.* 6. 8. and accounted it honour and glory to be reproached for Chriſts ſake, as knowing that all would conclude at laſt in Cœleſtiall Glory: and Chriſt bad his diſciples rejoyce in this, *That their names were written in Heaven*, *Luk.* 10. 20. They may be blotted out of Monuments, and Records, and Rubricks here, but hereafter they ſhall ſhine as the Starres in Heaven. *Dan.* 12. 3. *They ſhall be in everlaſting remembrance.*

In this life remembrance is but improperly everlaſting, but in Heaven it is truly and properly everlaſting, and eternall, *Their names ſhall continue ſo long as the Sunne and Moone endures*, *Pſal.* 89. 36. ſo long as eternity and Heaven it ſelfe endures, that is from everlaſting to everlaſting, and world without end.

Uſe. Come hither now (my beloved) and I ſhall ſhew you the right way to honour, to reall, reverend, and enduring honour, to an everlaſting remembrance which you all deſire.

1 The *Romanes* made the way to the Temple of honour, through the Temple of labour, a good and direct way; for the vertuous labours

of man, like the works of the good woman, *Prov.* 31. *vlt.* *Do praiſe and magnifie him in his generations. Prov.* 22. *vlt.*

2 *Laertius* ſaith of *Antiſthenes* the Philoſopher, that *iis qui appeterent immortalitatem, vnicam viam oſtendit, ut juſtè, pieque viverent, ſed vulgus hominum è ſtructuris, ſtatuis & Trophæis ſibi promittit immortalitatem*, *Laerti. lib.* 5, *cap.* 1. to thoſe that were deſirous of immortality, he ſhewed this one ready way, *Viz.* that they ſhould live juſtly and piouſly, whereas the vulgar and common ſort of people promiſe themſelves immortality from Houſes, Statues, and Trophees: a divine ſaying without doubt, had he but known what true juſtice and piety had been.

3 *Jacob* gott his honour by wreſtling with God, and upon that occaſion had his name lengthened to *Iſrael*, a name of three ſyllables, whereas there are but two in the name *Jacob*, *Gen.* 32. 26.

4 To keep the Sabbaths, to be chaſte, to chooſe the things that pleaſe God, and to take hold on his Covenant, is the way to gett a name above that of Sons, and Daughters, an everlaſting name that ſhall never be cutt off. *Iſa.* 56. 4, 5.

5 To honour the Lord and ſerve him, is the way to be honourd both in Earth, and Heaven.

1 *Sam.*

1 *Sam.* 2. 30. *Ioh.* 12. 26. To be like in all things to this man in this Psalm, fearing God, delighting in his Commandements, and doing all those other things, which accomplish a Saint, such a one as this Psalm sings off.

6 Lastly, (which the present occasion bids me not to forgett.) when a man is excellent for distributive justice, and mercy, to bestow upon Colledges, Churches, poore people, to found, or endowe Hospitals, Almes-houses, Sanctuaries for the needy, or for the worshipping of God, it is the way to make a mans name perpetuall.

Christ Jesus would not let the poor womans anointing of him with a Box of Oyl passe without a perpetuall memoriall, Verily I say unto you, whersoever this Gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memoriall of her, *Math.* 26. 13. But let a man in all these things beware of vain glory, for that is a dead Flie in the oyntment of a mans charity; but let them arise from bowels of charity and compassion, and then they are precious and dear to God, else they are odious, and abominable to him, like those Almes of the *Pharises*, which were given in publique, and with the sound of the Trumpet, of purpose to be seen and noted of men, *Math.* 6. 2.

Bleſſed are the mercifull, for they ſhall have mercy, and honour both: They that are mercifull in their lives, and mercifull in their deaths, they ſhall be crowned by the Father of mercies in Heaven.

But as for unmercifull men, and oppreſſors, woe to them, thoſe that buy the poore for Silver, and the needy for a paire of ſhoos, *Amos* 8. 6. *Thoſe that uſe their neighbours ſervice without wages.* *Ier.* 22. 13. *That withhold that which is due from the owners thereof.* *Prov.* 3. 27. *That ſwallow and devour mens eſtates, and livelyhood,* and ſo, according to Divinity, are guilty of murther, as well as theevery: nothing ſhall remain of them, but the ſtink of their name like the ſtink of a candle, when the light is gon out. It is true, their violences ſhall be upon everlaſting record in Heaven, but to their everlaſting torment in Hell, a miſerable comfort; they could wiſh to be forgotten rather, and not to be at all, their eternity and everlaſtingneſſe, is their condemnation. But oh that we may live and die the life and death of the righteous, and that our latter ends may be like unto his, and then, *We ſhall be had in everlaſting remembrance.* Amen.

Δόξα τῷ θεῷ.

The end of the firſt Sermon.

To

To the right worſhipfull Langdale Sunderland, *and* William Rookes *junior, Eſquires, the Author wiſheth all happineſſe, comprehended in the Greek in three words,* χαίρειν, ὑγιάινειν, εὐπραγεῖν.

Noble Gentlemen,

AS you are not divided in my affections; ſo you ſhall not be divided in my Dedication: but alas, what is it that I am about to dedicate to you? forſooth, a pair of miſerable and impoliſhed occaſionall Sermons, wherein the matter is neither ſo uncouth, as to affect your hearts; nor the ſtile ſo plauſible, as to rickle your ears: but ſuch as they are I lay them at your feet, onely as ſignifications of my true love to both; not for any merit or worth in themſelves. I had thought to have preſented you with another ſubject, but that that and this ſtriving for the birth, this, like Pharez in the Text Gen. 38.29. got the victory, and came out firſt, and the other ſleeps ſtill, at leaſt for the time, for I finde no power in my ſelf, as the times now ſtand, to bring forth Twinnes at once; but I was determined to take the firſt opportunity of remembring you two, whom (indeed) I have reaſon never to forget.

It was my love and affection that prompted me to it, being lawfully begotten upon my heart by the joynt influences of your loves and affections upon me, and the in-

numerable favours and merits flowing from those Fountains. I profesſe (gentlemen) if you ſhould (as Queen Mary ſaid once of Cales) take and open my breſt with a knife, you ſhould finde your owne Names written in my heart, and I could not forbear herein to tell the world, (though I know the Proverb well enough, that it is great folly to make too much manifeſtation of affection to them that have no ſhare in the Motive) how much I am bound to you two, now in theſe dayes of my under-hand fortune, wherein (as every Bird will have a peck at an Owl) I have ſuffered very foul things from all ſorts of hands, and that under God I owe my ſelf principally to you two, which as I ingeniouſly and publikely confeſſe in this Epiſtle, ſo I ſhall ever privately confeſſe it to God in my prayers for you, and both your Houſes, whereof with mine own, and with the Iſrael of God, I ſhall alwayes pray for the temporall and eternall ſalvation, who am, and ever will be

Sirs,

Yours in all things wherein

I poſſibly may be yours,

William Ainſworth.

A Pattern

A Pattern for pious uſes:

OR,

A Commemoration Sermon, in remembrance of Mr. *Nathaneel Waterhouſe*, late of Halifax, deceaſed: preached at Halifax, *Decemb.* 6. 1648.

Nehem. 13. 14.

Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the Houſe of my God, and for the Offices thereof.

THis *Nehemiah*, from whom I am about to ſpeak, was a great Benefactor both to his Church and Countrey, therefore I have made bold in the Lord to borrow his words, to remember alſo a great Benefactor to the Church and Countrey in theſe parts, *viz.* Mr *Nathaneel Waterhouſe*, whom I remembred after this manner twelve moneths agoe, as indeed he is juſtly remembred every moneth, be-

cauſe he hath done good, and ſhewed kindneſſe to this mother Congregation, and all her daughters, to the number of the months in the year. As * *Veſpaſian* ſaid once of dayes, ſo I may ſay of months, there is not a month that he hath loſt, without ſome teſtimony of his kindneſſe, which commends him to all that are alive amongſt us, though he be dead; and why then ſhould not the mother and every of her ſeverall Daughters, pay their monethly vows to his memory, upon their ſeverall dayes? this is it my text ſaid the laſt time I celebrated this Memoriall: *The righteous (Viz.* that excels in diſtributive righteouſneſſe) *ſhall be had in an everlaſting remembrance*, *Pſal.* 112. 6.

* *Amici diem perdidi.* *C. Suet. Tranq. lib.* 8.

I ſay nothing yet of his civill favours, and ſuch as reſpect the Common-wealth, though we are not to forgett thoſe neither.

The high wayes lament and mourn, as I came to this Towne to day, becauſe they are deprived of the benefitt of his Legacies; and whereas their ſeaſonable repair would magnifie the dead, their deepneſſe and unpaſſableneſſe do ſhame the living. I could wiſh that his good works might be made to ſhine more before men, leaſt we be thought anon to remember him for nothing.

How

How equitable and juſt theſe kind of Commemorations are, I ſhewed you ſufficiently the laſt yeare, not only from the examples of Jews, Heathens, and Chriſtians, but from the warrant and teſtimony even of Chriſt Jeſus himſelfe, who profeſſed with an *Amen* (his uſuall forme of confirmation) that the womans anoynting of his feet with Oyntment ſhould never be forgotten, while the Goſpel ſhould be preached on Earth, *Math.* 26. 13. The often preſſing of our benefactors merits, is the moſt powerfull inſtigation to others, to move them to the like; though I am very much affraid, that as he is the firſt in this kind that ever did good to ſo many in this part of the Country, ſo he will be the laſt to many generations. I doubt there are more that envie him, then intend to follow him in his bountifulneſſe; for (God wots) this Iron-age grows harder and harder ſtill, and charity every day waxes colder and colder; and therefore as *Iſrael* once in *Ephraim* and *Manaſſeth*, ſo let us in our Benefactor bleſſe and ſay, God make thee as him that refreſhed many Congregations, many poor people, God raiſe up many ſuch friends to Church and Poor. Amen.

But I return to *Nehemiah* (the Prototype, if I may ſo call him, of our benefactor) he was the man that gott the laſt and moſt effectuall commiſſion

Commission from *Artaxerxes*, surnam'd the long-handed, for the repairing of *Jerusalem*, and the Temple of the Lord: *Zorobabel* had the first Commission signed by *Cyrus* in the first year of his raign, *Ezra.* 1. 1. afterwards confirmed and seconded by *Darius*, in the second year of his raign, *Ezra.* 6. 3. 12. *Hag.* 1. 1. *Zach.* 1. 1. Now whether this *Darius* was *Darius Histaspis*, otherwaies called *Ahasuerus*, Queen *Esthers* Husband, or it was that *Artaxerxes* mentioned before, and called by another name *Darius longi-manus*, it is a great question.

Junius and Tremellius make no question of it, but that this Darius was Artaxerxes longi-manus, the sonne of Darius Histaspis by Queen Esther, in Ezræ cap. 4. vlt. and further that Artaxerxes was a common name of the Persian Kings, as Pharoah was of the kings of Egypt, &c. in Ezræ, Cap. 6. 14.

The second was granted to *Ezra* the Scribe in the seventh year of this same *Artaxerxes*, *Ezr.* 7. 8.

The third and last to this *Nehemiah* in the 20 year of the same *Artaxerxes*, who with great patience and resolution solicited and pursued the Work of the Lord, with a Trowell in the one hand, and a sword in the other, *Neh.* 4. 17. untill at last he dyed in a good old age, being 130 years at his death,

for

for he lived as it is conceived to see the renewed calamities, and distresses of his people.

Resa Mesull's was Governour of *Judea* (next after *Zorobabel*) when he and *Ezra* (13 years asunder) came up from *Babylon*, yet hee had a Patent from the King to be a Master of the work, like as our benefactor had also a Patent from the King to be Governour of the Workhouse, or Hospitall in this Town, and in this they resembled one another, as also in their diligence to manage, and promote the businesse they had undertaken, for they did both sollicite it with such care, and industry, that as the one, so the other (for ought I know) might acquit himselfe to God in the same words, *Think upon me, O my God, for good, according to all that I have done for this people*, Neh. 5. *vlt.*

The words of my text contain in them two of those kinds of prayer which Saint *Paul* speaks of, *Tim.* 2. 1. προσεύχλω & δέησιν, a Supplication, and a Deprecation.

1 A Supplication, wherein we note, 1 The object of it, *O my God.* 2 The matter of it, *Remember.* 3 The modification, or limitation of it, *Concerning this, &c.*

2 A Deprecation, *And wipe not out my good deeds, &c.* where note, 1. The act here deprecated and prayed against, *Viz.* Oblitera-tion, *Wipe not out, &c.* 2 The object of that act,

act, and that is laid down first Implicitely, and Briefely, *My good deeds.* Secondly, Explicitely, and Largely, *Which I have done for the house of my God, and for the Offices thereof.*

Beloved, according to this Method I shall frame my discourse, and say as much as I can of these particulars in the time that is allotted me; and first of the Supplication, and in it, first of

1 The object. *O my God.*

You see the good man goes immediately to God without any suborned, and fained mediators, such as the Papists would fain acquaint us with, for they have revived the doctrine of *Dæmons*, 1 *Tim.* 4. 1. Our English translation reads it the doctrine of Divells, but they that advise better read the doctrine of *Dæmons*, an old heathenish doctrine, though now brought into the Hereticall, and Popish Church. For the heathens because of the great distance and disproportion they conceived to to be between God, and man, imagined certain *Dæmons*, or spirits of middle nature between both, which they pretended to intervene, and negociate between these two parties; so *Plato*, πᾶν τὸ δαιμόνιον μεταξύ ἐστι θεοῦ τε καὶ θνητοῦ, Every *Dæmon* is a certain intermediate being between God & man: and again, θεὸς ἀνθρώπῳ οὐ μίγνυται, &c. God and man converse not together,

gether, but all the intercourse between them is by these *Dæmons*, or intervening Agents. We must confesse there is one Mediator, 2 *Tim.* 2. 5. not of a middle nature between both, but one that hath the perfection of both natures in him; is God ἀληθῶς, truely, as it was resolved in the Councell of *Nice* against *Arius*; and man τελείως, perfectly, as it was resolved in the Councell of *Constantinople* against *Apollinaris*. One that is θεάνθρωπος, God and man in one Person, as it was resolved in the Councell of *Ephesus* against *Nestorius*, for the indivisibility of Christs Person; and the Councell of *Chalcedon* against *Eutyches*, for the incompossibility of Christs natures; and besides this there is no other Mediator. There is εἷς μεσίτης, one Medistor exclusively, as well as εἷς θεὸς, one onely God. What πρόγνωσις, or foreknowledg *Nehemiah* had of this Mediator, what faith he had in him, is not expressed, but pregnantly intimated in this compellation, *My God*, which is also the very phrase of the New Testament, under Christ, *John* 20.28. Other Mediators then this he uses not, nor may we.

Beloved, *Nehemiahs* rule is good for our prayers, to present them onely to God in Jesus Christ, so Christ himself teaches us, πάτερ ἡμῶν, &c. *Our Father which art in heaven, &c.* Not *Mater nostra*, or *Fratres nostri*, our Mother, or

our

our Brethren, speaking to the Virgine *Mary*, or to any Saints or Angels. *Thomas Aquinas* gives two good Reasons of this. 1. Prayer (saith he) is *actus religionis*, an act of religion, and so belonging to God onely. 2. *Frustra porrigitur oratio ad eum qui orationem non cognoscit, &c.* Prayer is in vain made to him that cannot hear and answer Prayer, which none can doe but God onely. But he speaks but this *tentativè*, or for argument sake, for his opinion and resolution is contrary, with a distinction, that prayers are to be made to Saints and Angels; *Non per ipsos implendæ, sed perpetrandæ, ut eorum meritis, & precibus orationes nostræ sortiantur effectum*; not that they should be granted or performed by them, but that they should mediate & obtain for us, that through their merits and intercessions our prayers may be heard. But a Protestants palate can never relish that, that there should be any such usurping of the Office of Christ, the great and Catholique Intercessor, the Angel that stands side by the Altar, offering the odours of the Saints in his Censer to God, *Revel.* 8.3. Though some (I confesse) do apply that place to *Constantine* the great. The intercessions of the dead we utterly disclaim, as knowing nothing of our particular interests and affairs, *Isa.* 63.16. The Intercessions of the living we heartily desire, by vertue of

of S. *Pauls* direction, 1 *Tim.* 2. 1. and example, 2 *Theſ.* 3. 1. *Orate pro nobis*, pray for us. But we account theſe interceſſions onely charitable, not meritorious; nor any way beneficiall, but by vertue of Chriſts Interceſſion, who ſits at the right hand of God, making interceſſion for us; by him onely we have acceſſe, and others in our behalf, unto the Throne of God, and boldneſſe to ſay with *Nehemiah*, *My God*, *My Lord*.

My God: what? excluſively? is he his God onely and no mans elſe? hath no other any propriety or claime in, and to him, but he? yes, he is but his incluſively with the reſt of the Church, with the reſt of the Saints. In God there is ſuch riches, and fullneſſe, that every one may enjoy him, and not rob one another of his intereſt, or propriety in him: he is *Nehemiahs*, and he is every mans too that doth beleeve and love. I cannot ſtand now to amplifie upon the mutuall appropriation of God, and his Saints, how they claim him for theirs, and he claims them for his; though the Scripture be full, and plentifull in both theſe, here is one example of the Saints intereſt in God, and we reſt in it, *Mi Deus*, My God,

It is an expreſſion very convenient when we would ſhew more faith in our prayers, or when they concern our own particulars: but when we would demonſtrate more charity, or involve

volve other mens, or the Churches common intereſts in our prayers, then our expreſſion muſt be of a greater latitude, and comprehenſion, then we are to comprehend others with our ſelves, even the whole Church, and ſay as Chriſt hath taught us, *Our Father which art in Heaven, &c.* But I know not how it will be taken that I mention the Lords prayer, ſince there is a generation, perhaps of twenty years old or under, that think they can make a better prayer then Chriſt could do at thirty, though he was the wiſedome of God, had the Spirit, οὐκ ἐκ μέτρου, *not in a meaſure*, *Iob.*3. 34. did, and doth ſtill give the Spirit of grace and ſupplication to others; and in him dwelled the fullneſſe of the Godhead bodily, whereas the beſt men have but *Primitias Spiritus*, *the firſt-fruits of the Spirit*; *Decimas Spiritus*, *the Tythe of the Spirit*, as *Luther* ſpeaks, *Rom.* 8. 23. and ſo cannot be comparable to Jeſus Chriſt.

But Saint *Baſil* had it in greater eſtimation, when he thought that God would ſooneſt, and moſt graciouſly hear, when he is intreated in his own words. The old *Waldenſes*, forerunners to *Luther* by many years, yet had this prayer in great eſteeme, as accounting it the rule and Crown of all our other prayers, and God forbid, that we Prophets, and Preachers eſpecially, ſhould ſlight or under-value that which

which was taught us by the King of Prophets. The Spirit of prayer may be willing in us, but our parts are weake, and had need of all helps that God hath afforded us. And ſo I deſcend to the ſecond thing, *Viz.*

2. The matter, &c. *Remember me.*

This is ſpoken of God ἀνθρωποπαθῶς, after the manner of men, as *Cicero* ſaid, *Cogitanti de Deo forma occurrit humana*, when a man thinks of God, the forme or ſhape of a man preſents it ſelf unto him, becauſe the eſſence, and being of God is incomprehenſible, therefore we take him up by things we are better acquainted with; *per notiora nobis*, ſometimes by our own parts, actions, affections, faculties, as here *Nehemiah* ſpeaks, as if God did recollect, and call things to minde as man doth. Thus ſpeaking of God by way of Analogy. It is obſerved of the Beaſts, that if they could draw a picture of the Divine nature, they would make their own ſhapes the Copie, ſo doth man. There are three things in mans ſoul ſaith *Peter Lumbard*, which repreſent and ſhadow out the *Trinity*, *Intellectus*, *Memoria*, & *Voluntas*, Underſtanding, Memory, and Will, he means in reſpect of their number principally, though alſo by them three we may take up God, by way of eminency; by the excellency of theſe gifts and faculties in man, we may collect the

ſuper-excellency, perfection and glory of them in God; *Quæcunquè in homine denotant perfectionem tribuuntur ei per ſimilitudinem, ſed conveniunt ei ſecundum eminentiam, Piccolom:* Whatſoever things do denote any perfection in man, are attributed to God by way of ſimilitude, but they agree unto him by way of eminency; If man do underſtand, remember, and will, by a created and derivative power, ſurely the Lord doth all theſe things in a tranſcendent way, beyond both our capacity and our expreſſion. A man may forgett when he is deſired to remember, as *Pharaohs* Butler forgott *Joſeph*, when according to *Joſephs* word he was reſtored to his place, *Gen.* 40. *ult.* But God doth ſo perfectly remember, as that he cannot forgett, therefore *Nehemiah* prayes well to him, *Remember me, &c.*

Object. Remember. What doth he juſtifie himſelf? doth he plead merit; doth he challenge a reward at Gods hand?

Sol. Nay, but he intreats modeſtly, and ſparingly, only to be remembred; it is the ſame phraſe with that of the penitent thief, *remember me, O Lord, when thou comeſt into thy Kingdom, Luk.* 23. 42. This penitent thiefe pleaded no merit, but onely intreated mercy in theſe words: no more doth *Nehemiah*, though he had reſpect to the recompence of reward, as *Moſes had, Heb.* 11. 26.

Heb. 11. 26. yet he knew the reward was meerely by favour, and by the goodneſſe of God, and that it was due onely by vertue of Gods gracious promiſe, not mans merit or deſert, and therefore not to be challenged, but rather intreated at Gods hand, and therefore he accordingly intreats it, but challenges it not at all, *Remember me, &c.* So *Junius in cap. 5. ult. Nihil mihi apud homines hac narratione arrogo, cujus teſtis eſt Deus, et multo minus apud Deum, cujus fidem, & miſericordiam imploro, &c.* By this vindication of my ſelf, I challenge nothing, no not from men, God is my witneſſe, much leſſe do I challenge any thing from God himſelfe, whoſe promiſed mercy I onely begg and implore, as not depending upon my own performances or merits, but upon the goodneſſe of him my God, however my conſcience accuſe me of nothing at this time, as concerning theſe things.

Object. Why ſhould he pray to be remembred ſince the Lord could not forgett him? for if he threaten never to forgett the wicked works of his people, which yet he takes no pleaſure in remembring, *Amos.* 8. 7. becauſe the judgment he muſt execute upon them is *Opus alienum*, a ſtrange act, *Iſa.* 28. 21. an act that he is loath to own; certainly he will not forgett the good works of his people wherein he

delights. And *Nehemiah* might well know that with the rest of Gods faithfull people, he was ingraven upon the palmes of Gods hands, *Isa.*49. 16.

Sol. 1. True, but it is lawfull to pray for things that are certain, and which we certainly beleeve, for we pray not to God onely for things, that may or may not come to passe, but we pray to expresse our faith concerning the things that shall come, or shall be made good unto us; as Christ sometime pray'd his Father to glorifie his Name, *Ioh.* 12. 28. and to glorifie his Sonne, *Ioh.* 17. 1. things that Christ knew to be certain and infallible, and yet he prayed for them. The like doth *Nehemiah* here, for a thing he doth already believe to be certain.

2 Besides, remembrance doth not only imply a bare reservation, and retention in the mind of God, but also a sensible and manifest expression of that remembrance by some visible act, and evidence of favour. So *Nehemiah* desires God to make his divine consideration, and remembrance of him to appear by a sensible blessing upon their endeavours, that the Work of God might proceed and go forward, and prosper in their hands, and that he might at last be comforted in the work.

So *Junius in locum*, *Exaudi me, & cultum restitutum*

reſtitutum conſerva; *Hear me, O Lord, and preſerve thine own divine worſhip, which we have again reſtored.* According to this interpretation it ſeems to be a prayer much what to the ſame purpoſe with that of *Moſes*, *Pſal.* 90. *ult. Eſtabliſh thou the work of our hands upon us, yea, the work of our hands eſtabliſh thou it.* And ſo I ſhall deſcend to the third thing, *Viz.*

3 The Modification, &c. *Concerning this.*

He deſires not to bee remembred concerning all things, as if he pleaded a juſtification by works, but onely in this particular caſe: he had his ſinnes as well as other men, he would not be remembred concerning thoſe, except to be forgiven and pardoned; he would have thoſe to be forgotten, rather then remembred; according to that *Pſal.* 79. 8. *O remember not againſt us former iniquities, for we are brought very low;* but he would be remembred concerning this, *viz.* his zeal and induſtry for the Houſe of God.

Beloved, to juſtifie and acquit a mans ſelf to God in ſome particular caſe, doth not therefore argue perfection, and univerſall merit and deſert in all things. Father *Latimer* ſaid once concerning Sedition, he needed not to ask the mercy of God; but he ſaid not ſo in all other caſes: ſo *David*, *Pſalm.* 7. 3. acquits himſelf from all treachery againſt *Saul*, where-

of *Cush* the Benjamite had accused him; but he goes no further; in *Uriahs* case he could not so have acquitted himself, no, but he cryed, *peccavi* when he came to that. Thus *Nehemiah* desires to be remembred concerning this. This? why, had he done but one good deed for Gods House? yes, many, as it follows in the next words, unto which by Gods good help, we shall come anon. Mean time we may observe this.

Observ. Viz. That the Lord remembers him that remembers his House; either this is true, or *Nehemiah* uses a very impertinent and improper argument to perswade God to remember him, *Concerning this, &c.* It was the argument that the people used for the Centurion, *Luke* 7. 5. *That he liked their Nation, and had built them a Synagogue.* Synagogues were not in use till the destruction of the Temple, but then the remnant that remained in *Jury*, built them for Divine Service; yet after the Temple was re-built they continued still, and Christ himself preached in them, *Luk.* 4. 20. and this man builds one; an argument of a devout and charitable man: Christ afterwards calls him the faithfullest man in all Israel. His charity was not without a retinue of other graces, such as that 2 *Pet.* 1. 5, 6. though here upon occasion notice especially be taken of his faith.

But

But it is an argument of Atheisme and unfaithfulnesse to neglect and forget the House of God, much more to pull it down, to detain the Ministers dues, and that which is given to pious uses, which is the crying sinne of many people: God will remember these too, but not for good, as the Benefactors of the Church, but for evill, that he may requite them, according to their works; as in *Haggai* 1. 4. 6. where you have their plagues multiplyed for the Temples sake; and *Dan.* 5. 2, 3. where *Belshazzar* is smitten suddenly of God for prophaning the Sanctuary Vessels.

Beloved, time was when people were so free and liberall to the Church, that the Statute of *Mortmayne* was made to stay their hands; but now they are so averse and backward from contributing that way, they need not a Curb now, but rather a Spurre. My self have had dear experience in this, and other Countries of the sacriledge of mercilesse people, who care not how cheap they serve God, nor how they rob the Minister, *Mal.* 3. 8. how many able men do live & die in this Country, whose memories the Church hath no cause to blesse, but curse, for they are no friends to the House of God upon earth, and so seem not to be easily capable of the Kingdom of God in Heaven. I verily doubt that this Countrey will never finde out such

another Benefactor to the Church as this, to the worlds end. I should now shew you how God will remember Church-Benefactors, that is, with temporall, spirituall, and eternall blessings, but I must be short, because I would touch upon every thing in my Text. I proceed now to the Deprecation, the second part, and therein to the

1. Act deprecated, *Wipe not out, &c.*

It is the manner of the Hebrews to set down for better, and more emphaticall expression, both the Affirmative and the Negative; as when we read, *Live and not die, speak and not keep silence, come and not tarry, blesse and not curse, &c.* so here, *Remember, and wipe not out.* It is a metaphoricall speech, alluding to a mans writing upon Tables, for his remembrance, so as that with a Spunge, or other like thing, he may at pleasure obliterate or blot out the thing again that he hath written. Now *Nehemiah* desires God not to deal so with him, but rather that he would write for him an everlasting impression, as *Job* expresses it in another case, by writing with an Iron Pen in Lead or stone for ever, *cap.* 19. 25. Elsewhere this phrase is termed *a blotting out, Exod.* 32. 32. and *a putting out of remembrance, Ezek.* 18. 22.

Observ. It is not unlawfull in prayer to use some repetition, or expresse the same word by

by Synonomies, or severall words of the same signification. So doth *David*, *Psal.* 80. 3, 7. *ult. Turn us again, O God, and cause thy face to shine, & we shall be saved.* He uses the same words three times, that is, in making petition & request to God; & in his gratulation, *Psal.* 107. he uses the same words four times, *Oh that men would praise the Lord for his goodnesse, and declare the wonderfull works that he hath done for the children of men*, vers. 8, 15, 21, 31. Beloved, where this is done with discretion and rationall zeal, it is not the πολυλογία, or vain repetition Christ speaks of, *Matth.* 6. 7. for that proceeds from coldnesse, amazednes, Incogitancy, the wandring of the thoughts, want of due preparation, a pride in an eloquent multiplication of words, or a false conceit of Gods acceptance and allowance of this verbosity: but the other proceeds from the serious devotion and importunity of the soul, which by such seasonable and moderate repetitions doth wrestle with God, and presse upon him with an holy violence and resolution; like as *Jacob* when he wrestled with the Angel, took hold again and again upon him, with the one hand and the other hand, till at the last he overcame him, *Gen.* 32. 24. Religious and holy repetitions are not so many as they are mighty, and strong in power and spirit; for it is a kinde of doubling a mans Forces

ces in the act of ſupplication, *Remember, and wipe not out*; that is, his good deeds, for as for his bad deeds and ſinnes, he would have thoſe like *David*, blotted out, and not remembred at all, *Pſal.*51.1. but for his good deeds, wherein there was ſome image of God and holineſſe, he would not have thoſe to be wiped out, either out of his own heart, (for that were ſinne againſt God) or out of Gods Book (for that were miſerie to himſelf) *Wipe not out*; what? not *My good deeds.*

*Object.*2. It ſeems they were many then by this Plurall number, for had they been but one in all, then the precedent Pronoun [*this*] had been enough; but it ſeems that was but one of many, and there were many beſides that, and ſo now he ſpeaks in larger, and more comprehenſive terms, [*Deeds.*] Lo here a remarkable difference between good men and bad, that the one are rich and plentifull in good works, 1 *Tim.*6.18. like the ſheep in *Solomons* Song, that bring forth every of them Twinns at once, *Cant.*6.6. Their good works are like Grapes that grow by Cluſters, they bring forth fruit in abundance, *Matth.*13.23. Wicked men on the other ſide, are either altogether barren, or at beſt very nigardly of good works; as there are none of their works which are good for the circumſtance, ſo they bring forth very few which

which are good for ſubſtance. It is very extraordinary to have a wicked man do a good deed, as for a good man to do ſcandalouſly. The beſt thing that can be ſaid of a bad man, is, that there is *aliquid boni*, ſome good thing in him; as it was ſaid of *Abijah* the ſonne of *Ieroboam*, 1 *Kings* 14. 13. So there is in the very Devill himſelf, and yet he is the Devill for all that. But the godly are like the tree of life, *Revel.* 22. 2. which brings forth fruit every month, as our Benefactor, (though dead) yet brings forth fruit every month, and ſome of us Miniſters reap it every month, or elſe the poor for want of us: and if any elſe reap it that ſhould not reap it, that have no right unto it, the Lord our God will not hold them innocent.

My good deeds which I have done] Mark here the propriety and perſonality, *My* and *I*: and here we may obſerve, that how ſoever God be the firſt, and originall cauſe of every good action, yea of thoſe that are done to the houſe of God, according to that, *Ezra*, 7. 27. *Bleſſed be the Lord God of our fathers, which hath put ſuch a thing as this in the Kings heart, to beautifie the houſe of the Lord, which is in Jeruſalem*: and according to that, *Ioh.* 15. 5. *Sine me nihil, without me you can do nothing*; nothing either in naturall, morall, civill, or religious

ligious actions, yet it is ordinary in the Scripture to have good actions and performances attributed to their next and immediate causes; and it is no presumption for a man to say, I believe, I repent, I have done this or that, provided he attribute the *Alpha* and *Omega*, the beginning and the ending; the inchoation and finishing of his worke to God, *Hebr.* 12. 2. and acknowledge that himselfe is but a secondary instrument in Gods hand, but yet an active instrument working subordinately by and under God.

I do not like their foolish humour that make as if a man were not at all interested in his own actions, but if they be good, then they attribute them meerly to the Spirit, as if they themselves were meerly passive, and had no activity, no working power at all; perhaps building upon Saint *Pauls* word, οὐκ ἐγὼ δὲ ἀλλ' ἡ χάρις τοῦ θεοῦ ἡ σὺν ἐμοί, *Not I but the grace of God which is with me*, 1 *Cor.* 15. 10. where he speaks but of a first principall cause, *Viz. the Grace of God*, not excluding his owne subordinate co-operation with the same grace, but he supposes it in this place, as well as expresses it in another. *Philip.* 4. 13. πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με χριστῷ, *I can do all things through Christ which strengthens me.* And if they be bad, then

then they attribute them to the flesh, and corruption, as if they were externall, and strange causes without themselves, and did violently inforce them without any their own consent, and concurrence, and so they make themselves not capable of doing good, or evill, but meer abstracts, meerly by the force and compulsion of the contrary causes of good and evill, then which I cannot conceive what is more contrary to divinity, and Philosophy. For how shall God reward men according to their works, if a man have no interest in his own works at all? but *Nehemiah* acknowledges his interest in these his own actions, (though moved unto, and assisted in them by God,) *Which I have done.* For whom? for what? to what purpose? it follows,

For the house of my God, &c.

I shall not trouble you much with the severall acceptions and senses of the house of God in Scripture, how it signifies, 1. The whole world, *Baruc.* 3. 24. *O Israel, how great is the House of God, how large is the place of his possession.* 2. The Kingdome of glory in Heaven, *Ioh.* 14. 2. *In my Fathers House are many mansions, &c.* 3. The soule or person of every sanctified man, *Heb.* 3. 6. *Whose house ye are if ye hold fast the confidence, and the rejoycing of hope even unto the end.* 4. The Church militant, 2 *Tim.* 2. 20.

In

In a great houſe are not onely veſſells of gold, and ſilver, but alſo of wood and earth, &c. That is in the Church, the viſible Church, there are both elect, and reprobate perſons. 5. The humanity and fleſh of Jeſus Chriſt aſſumed in his Incarnation, ſo ſome underſtand that place, *Prov.* 9. 1. *Wiſedome hath built her an houſe, ſhe hath hewen out her ſeven pillars.* 6. The materiall houſe or building conſecrated to Gods ſervice, *Math.* 21. 13. *My houſe ſhall be called an houſe of prayer.* Chriſt ſpeaks here onely of the Jewiſh Temple, which he was now to purge, but the Prophet *Iſaiah* goes further, and adds theſe words, *For all Nations*, *Iſa.* 56. 7. an Argument that he points at all houſes conſecrated to Gods worſhip in all ages and generations, both under the old and new Teſtament. In this ſenſe is the houſe of God to be taken, both in *Eccleſ.* 5. 1. and in this place I have in hand, *For the houſe of my God.*

Object. But doth God dwell in Temples made with hands? *Solomon* plainly denyes it in his conſecratory prayer, when he ſanctified his Temple to the Lord, 2 *Chro.* 6. 18. ſo doth Saint *Stephen* in his defence before the Councell at *Jeruſalem*, *Act.* 7. 48. *Howbeit God dwelleth not in Temples made with hands, as ſaith the Prophet.*

Sol. True, he dwels not there ſo as to be circum-

circumſcribed, and contained there, (as *Solomon* expreſſes it;) though yet he dwels there too, poſitively, and definitively; for he that fils all places with his Omnipreſence, cannot be denyed to be in any place. *Pſal.* 139. 5, 6. *Lord, whither ſhall I go from thy Spirit, or whither ſhall I flee from thy preſence? &c.* But he dwels not for all that in theſe materiall Temples, after the manner of men, but after a more divine, and incomprehenſible manner, *Viz.* by the immenſity of his eſſence, by his Spirit, by his Ordinance, and by his Name, which comprehends all theſe. And thus he dwels in the Sanctuary, and thus it comes to be the houſe of God, and this houſe of God was *Nehemiah* zealous for, the zeale of it did eat him up, he was full and abounding in his good works towards it. The Prieſts, Levites, Nethinims, (which were of the race of thoſe *Gibeonites* whom *Ioſhua* had condemned long before

Deus meus te incomprehenſibilē quæro, te ineffabilem invoco, quicquid es qui ubique es. Hier. Savan in Pſal. 51. 1.

Servi publici nomine cœtus populi Dei publicas angarias obeuntes in domo Dei, quare Nethinæi, id eſt deditiĭi vocantur in Ezra, & Nehemiah: Joſh. 9. 21, 23. *Ezra.* 8. 20. *Junius in locum Joſh.* 9.

before to the servile offices of hewing wood, and drawing water for the congregation of the Lord) did all abundantly and deeply drink of the rivers of his bounty. The *Levites* and the singers for want of pay, had left the work of the Sanctuary, and were gone to the Plough, *Neh.* 13. 10. but he restored them again to their places, and secured them their due maintenance; the Church and the offices thereof flourished by his meanes, and the blessings of its Priests and Officers came upon him.

But did he onely good to the Church, and goe no further? yes, his benefits did raine upon the Common-wealth too, ἀγαθὸν μὲν ἑνὶ, θεῖον δὲ ἐθνεῖ, It is a good thing to do good, but to one onely; but to do good to many, it is Heroicall, and Divine. *Nehemiah* for his part aspired to highest point and perfection of bounty and goodnesse, so you read *Cap.* 5, *ult. Think upon me, my God, for good, according to all that I have done for this people.* The walls, the streets, the high-wayes, the gates of the Citie, all did preach and publish his praises; the workmen, the watchmen, the poor and those that were oppressed with usury, or morgages, all found him a friend, a father unto them; like *Job*, a man so like *Nehemiah* in these things, that *Ovum Ovo non est similius*, One egge is not liker another, then they

they two were; *Job* 29. 12. *I delivered the poor that cryed, and the fatherlesse, and him that had none to helpe him.* 13. *The blessing of him that was ready to perish came upon me, and I caused the widows heart to sing for joy.* 15. *I was eyes to the blinde, and feet was I to the lame.* 16. *I was a father to the poor, and the cause which I knew not I searched out, &c.* See *Job* 31. 19* 20. *their very loyns blessed me;*

* *If they that were relieved and nourished by* Job, *had been so unthankfull, as not to confesse it, yet the very fatnesse and plumpnesse, and strength of their loynes effected by the reliefe and nourishment they received from him, would testifie for* Job, *that he had been a father to them, notwithstanding their concealment, or smothering of his kindnesse.*

Use. Beloved, those people are worthy to have Meanes, (mistake not the word *worthy*) that sanctifie it with charity and pitie to the Church, and poore, (for so Saint *Hier.* reads my Text, *Miserationes meas*, wipe not out my compassions, or my pitifull acts) that having freely received, do freely give, that honour the Lord with their substance, & the first fruits of all their increase, *Pro.* 3. 9. & not as many that abuse their greatnesse, and superiority (in respect of office, or estate) to oppression, cruelty, and grinding of faces,

that muzzell the mouth of the Minister (the mysticall oxe, that treads out the Corne, 1 *Cor.* 9. 9.) swallow spirituall livings, trample upon the poor, rob the Commonwealth, and play the Tyrants, and Tigers in their generations; these have their reward too, but not *Nehemiahs*, nor our Benefactors, who as they abounded towards the Church on earth, do also abound in the glory of the triumphant Church, and enjoy it, (as we believe) through Jesus Christ, in a measure filled full, shaken together, and running over.

Blessed be God that put into our Benefactors heart, to doe these things: Blessed be God for his mercies to the poor and Ministry in this thing: Blessed be they that follow his example, and adde to his liberality, for there is still need of it, (the Ministers still live but miserably in many places, but like *Micahs Levite*, *Judg.* 17. 10.) and blessed be all they that blesse the Lord for these things, and let all the people say, *Amen.*

Patri Misericordiarum Gloria.

The end of the second Sermon.

BRITISH

The

The fift Beatitude; or, The mercifull mans Blessing.

BEING

A Commemoration Sermon, in remembrance of Mr. *Nathaneel Waterhouse*, late of Halifax, deceased: preached at Halifax, *Decemb.* 5. 1649.

Psalm. 41. 1.

Blessed is he that considereth the Poor, the Lord will deliver him in the time of trouble.

AS I have ever accounted that doctrine false, which is *praeter*, or *contra fundamentum veritatis*, contrary to, or beside the meaning

of the Text, next in degree to that which is *Contra analogiam fidei*, contrary to the Analogie of faith; so have I allwayes accounted that doctrine at least very impertinent, and improper, which being occasionall, suites not the occasion, in celebrating the memoriall of great Benefactors, I think we are called by a speciall providence, to erie up mercy, and charity to the poor; which because it grows cold in the world, according to Christs prophesie, *Math.* 24. 12. we Ministers, and Preachers, should be so much the hotter, ζωπυρεῖν, (that is the word Saint *Paul* uses, 2 *Tim.* 1. 6.) to kindle and quicken, and stirr it up by our preaching, to give a people to understand, that they are not redeemed to faith only, (though many think it is enough to believe) but to the works, and fruits of faith also, *Tit.* 2. 14. which Saint *James* saith punctually are the very life of it, though not *per informationem*, yet *per declarationem*; though not by information, yet by declaration. Certainly if men were redeemed to receive all good things by faith, and distribute nothing by love

ζωπυρεῖν ἀπὸ τῦ ζωῶσαι τὸ πῦρ *A Metaphor taken from blowing or stirring up a fire, which is almost extinct, or perished.*

love and charity; religion were a pretty and easie trade. But (Beloved) the Scripture, howsoever it take first notice of faith, as being the fountain of our works, *Gal.* 5. 6. yet it takes more notice of works, and love, as being the lively arguments of faith. *Beatus qui, &c. Blessed is he that considereth the poor, the Lord will deliver him in the time of trouble.*

This is the third time I am come in my annuall course to celebrate the memory of our great Benefactor, Mr. *Nathaneel Waterhouse*, but I doe, and have alwayes much wondered, that this monthly occasionall Sermon hath alwayes so slender an audience; at last I found out I think these two to be the two principall causes of it.

1. The schismaticallnesse, factiousnesse, and curiosity of some men, who having departed from the unity, and peace of the Church, will daigne to heare no Ministers, but those of their own faction, *Sibi accumulant doctores*, *They heap up teachers to themselves*, 2 *Tim.* 4. 2. and they will heat none willingly, if he be not of that heap, though his ordination, and qualification be never so good.

2. Men love not to be ashamed, and convinced of their ἀναισχυντία, their hard-heartednesse and unkindnesse to the Church of

God, by the transcendency of another mans merit. Men will not look upon a Copie they can never reach, nor intend to imitate. As S. *Cyprian* said of the vulgar people of his time, hating the Saints before they knew them, *Ne cognitos aut imitari possint, aut damnare non possint*; lest knowing them, they should either be forced to imitate them, or disabled to condemn them. *Tract. 1. de Idol. vanit.* Nay, it is well if some people envie not the memory of our Benefactor, for his very bounties sake.

That saying of one is as true as an Oracle, That benefits or kindnesses are so long accepted gratefully, as they keep themselves within a compass, and measure; but growing transcendent and hyperbolicall, they are requited with hatred. But of all our Benefactors gifts, men seems to envie none more then his gifts to the Ministers, as *Judas* grudged at the womans spending of her oyle upon Christ, he would rather (he said) have had it bestowed on the poor; not that he cared for the poor, but he was a theefe, and carryed the bagge, *Joh* 12. 6. and under a pretence of being their Steward, he would have converted

Beneficia eo usq; grata esse videntur dum exolvi possunt, ubi multum antevenere pro gratiâ odium redditur. Corn. Tacit.

the

the money to his own use. Thus they that would have had all these Legacies to have gone to the poor, would possibly have been made Feoffies in trust for the keeping of them for the poors use, that after a few years they might have made it their own. I doubt this sinne cries in this very Country, and therefore we had need to cry against it, and strive to continue a perpetuall memory of these things, left within these seven years, or a little more, the Church be robbed too as well as the poor.

Let us therefore according to the occasions offered, blesse and say in our benefactor, as *Israel* once in *Ephraim*, and *Manasseh*, *God make thee as this man in this thing*; God raise up to the poore Church many such friends. Poore Church I may well call it, for I believe this Church of *England*, is for the most part the poorest Church in Christendom, and the Ministers of the English Church (I mean the inferior sort,) the poorest Ministers in Christendome, except the Fryers Mendicant amongst the Papists, who yet live a thousand times better of their begging, then we of our preaching; for their Church is all for works, & little for faith; ours all for faith, and little for works. I would we had many such Benefactors as this, and we

should

should live better, and the poore would live better, if the living defrauded them not of the bounty of the dead.

Rather then our Benefactor should be forgotten, the stones in the high-waies repaired by his bounty, and in the walls of the Almes-houses and of the Church would speak to his praise; or if they cannot speak yet they will signifie that we may speak it. This *Via misericordiæ*, is *Via beatitudinis*, this way of mercy, is the way of blessednesse; or thus, the one is the way, the other is the end of the way. I stand here like a Beacon upon Mount *Gerizim*, the Mount of blessings, to show, and point out the way to those that would attaine the end; that is, that would attain it in its own proper way, and under its own proper notion, for many would perhaps be blessed, but they would give nothing to Church, or poor: they would come to blessednes *per saltum*, *by a leap*, or by a more ease and cheap way, then that of charity and donation; but they mistake grievously, as appears by this text, which, like that *Luk.* 16. 9. teaches us to make friends with the Mammon of iniquity, and pronounces him happy

* *So called, because riches are commonly gotten by injustice, Divitiæ quasi de vitiis, and riches quasi over-reaches.*

happy that conſiders the poore, whether we conſider them in their eccleſiaſticall or civil relations. *Beatus qui, &c. Bleſſed is he that conſiders the poore, the Lord will deliver him in the time of trouble.*

The words contain in them two parts, *Viz.*

1 A Propoſition, wherein the ſubject is, *The man that conſiders the poor*; the Predicate is, the bleſſedneſſe of that man, *Beatus eſt*, He is bleſſed, ſaith the Text. Nay, the word is in the abſtract, *Beatitudo*, bleſſedneſſe it ſelf; to ſhew the reality and truth of his bleſſedneſſe. Nay, the Hebrew word is in the Plurall number *Aſhre*, *Bleſſedneſs-es*, to ſhew the multitude and abundance of his bleſſings, as comprehending that large numeration, and catalogue of bleſſings recorded by *Moſes*, *Deut.* 28. 2. and intimated by *Job* in that phraſe of, *The bleſſings of them that were ready to periſh*, *Job* 29. 13. ſpirituall, temporall, and eternall bleſſings.

2. An expoſition of the Predicate, thus contained in the word *bleſſed*: for howſoever he ſhall be bleſſed πολυμερῶς καὶ πολυτρόπως, manifold and ſundry wayes; yet this is obſervable here, that he ſhall be bleſſed in kinde, and according to his work, *The Lord will deliver him, &c.* As he did conſider the poor and miſerable in the day of their trouble, want and neceſſity, ſo the Lord will conſider him in the

day

day of his trouble. It is the manner of God to retaliate both with Saints, and sinners: the mercifull man in my Text finds it true for his part, *the Lord will deliver him in the time of trouble.*

Or, if you will, you have here the character of a pious and mercifull man, who is here described unto us by two Arguments, *viz.* 1. His *Officium*, his dutie, *Which considers the poor.* 2. His *beneficium*, or the profit he reaps by this sowing in mercy, *Beatus est*, he is blessed. How blessed? why, thus blessed, *The Lord will deliver him, &c.* Afterwards he is further described in this Psalm by a comparison with *Davids* mercilesse and churlish Visitors, who insulted and triumphed over him in the day of his distresse, but we come not so far: we begin with the subject of the proposition, or with the 1. *Officium* or duty, *which considereth the poor and needy.*

Here is an act, *consideration*, and the object of that act or person considerable. *Calvin* cals him *Egenum*, a needy man, by what chance or means soever he comes to be so. *Iunius* cals him *attenuatum*, a man that is brought by some mischance or evill accident unto the beggers staff. I intend to speak of the Object first, though it be latter, and shew you who those persons are that are so considerable to the mercifull man, though most inconsiderable in the world.

1. The Object. *The poor.*

The Septuagint expresses them by two

words, πτωχον καὶ πένητα, and so our English Church-Translation renders it accordingly, *poor and needy, Blessed is he that considers the poor and needy.* Beloved, I shall crave your patience, while I shew you the reall difference betwixt these two. That poor man which in the Greek is called πτωχος, is a Gate-going Begger, (as we usually call him) a man that asks relief at other folks doors; as *Lazarus* is called πτωχος, *a Begger*, why? because ἐβέβλητο πρὸς τὸν πυλῶνα, *he lay at the rich mans door, or gate, verse 20.* the word signifies *an outer door*, or, *a Court door*; for the poor man might not be suffered to come πρὸς τὴν θύραν, *to the inner door*, or, *door of the house.* At such distance doe the rich keepe the poor Beggers, who may yet enter into the Kingdom of Heaven before them.

That other poor man which is called * πένης, in Greek, in English *needy*, is such a poor man as labours for his living, and earns a poor livelihood with the sweat of his brows, according to *Adams* first Curse, *Gen.* 3 19.

S. Hierome following the Septuagint, reads egenum & pauperem. vid. locum.

**The word is derived, according to the Greek etymologie, from πένομαι, efficio, ago, unde πόνος, labor.*

Such

Such as these *Iob* calls *the owners of his ground*, *cap.*31.39. because they tilled it, and so had a just claime to their wages, besides that they had *jus charitatis*, a right of charity to some part of the fruits thereof; though not *jus proprietatis*, no right of propriety; for that was in *Iob* himself. As in *Israel* if a poore man came into a vineyard, by the right of of charity, he might fill his belly of the grapes, without interruption, but he might not carry any away with him without the owners leave, as having no right of propriety to warrant that, *Deuter.* 23. 24.

The Latines have two very fitt words for these two sorts of poor, *Mendicus*, *& pauper*, the former is the gate-going begger I speak of, the other the poore labourer, who perhaps is more to be pitied then the other, because though he feele necessity, yet he hath not learned to begge, and therefore many times starves before he be thought upon; whereas the other by craving and importunity, getts something of some body. But they are both sufficiently miserable, for that courtesie is bought a great deale too deare that costs many intreaties; and again he gives his gift too late,

Carius constat quod multis precibus emitur. Sero beneficium dedit qui roganti dedit. Seneca.

late, that ſuffers himſelfe to be asked for it, before he give it; when God Almighty pleaſes to give, he many times gives before he be asked. *Pſal.* 21. 3. *Thou preventeſt him with the bleſſings of goodneſſe.* Or if he ſtay to be asked, yet then he anſwers preſently upon the asking, *Math.* 7. 7. *Aske and ye ſhall have, ſeek and ye ſhall finde, &c.* or if he delay for a time after the asking, yet he recompenſes for that delay, *Ioel.* 2. 25. *I will reſtore unto you the years that the Caterpiller, and Palmerwotme have eaten, &c.* People ſhould imitate God in this, and not let the eyes of the poore wait long at their doors: or if they doe by any chance, recompenſe them for their waiting, leaſt the Lord retaliate with them, according to *Solomons* words, *Who ſo ſtoppeth his eares at the cry of the poor, he alſo ſhall cry himſelf, and ſhall not be heard, Prov.* 21. 13.

Doctor *Boys* (of famous memory) diſtinguiſhes the poor into three ſorts, *Viz.* The worlds poor, the Devils poor, and Gods poor.

1 The worlds poor are ſo called, in reſpect of want of worldly accommodations, and theſe are either impotent, either by birth or caſualty, ſo that they cannot labour for their livings; or impudent, which being able to work for their livings, yet chooſe to drive the ſordid, and baſe trade of begging; wandring

too

to and fro, like the Devill in *Job*, because they will not live in a calling: the former of these is an object of pitie, the latter of punishment; the former should have refection, the latter correction. In the Commonwealth of *Plato* a vagrant begger was not tolerable, nor was there in *Davids* time a begger in *Israel*, *Psal.* 37. 25. *I have been yong and now am old, &c.* All well-governed Nations have alwayes had strict lawes against idle and wandring beggers. The blessed man in my Text doth diversly consider these two sorts of poor.

2 The Devils poor are those that have either meanes, and no grace, or they want both meanes, and grace; however they want grace and sanctification, which is the very thing that entitles them to the Devill, and these are again of three sorts, *Viz.*

1 The covetous, such as are poor in opinion, rather then in estate, and truth, like *Alexander* the great to whom one world was not sufficient; like an horseleech that alwaies cries, Give, give; like a dropsie man that can never get drink enough to satisfie his thirsty appetite.

Crescit indulgens sibi dirus Hydrops, nec sitim pellit nisi causa morbi fugerit venis & aquosus albo corpore languor. Horat.

2 The vain glorious, that will needs be poor

poor of purpose, to gett them a name, as *Herostratus* the Shoomaker burnt *Diana's* Temple in *Ephesus*, to gett him a name. It is a notable trick that *Schismaticks* have to draw their hearers, and Proselites to an admiration of them: They will not (forsooth) abound with worldly estates, that they may the better advance their opinions; fooliſh people think this to be an abnegation of the world in them, a reall and true abnegation, when it is nothing else but affectednesse, dissimulation, and pride.

Nolunt censu abundare terreno quo magis sensu abundent suo. Jansen: concord. cap. 39.

3 The superstitious, who professe a voluntary poverty for religion, and conscience sake, like the naked man of the *Sophian* Sect at *Merdin*, a Town in *Persia*, who professed to *Joseph Barbarus* (with whom he had some discourse) a resolution to goe naked to his grave, in token of his denyall of the world, and vanities thereof. The Monkes, and Fryers of the Romish Church, are notable for their profession of voluntary poverty, though in the meane time under that pretence they exceed in estates, like the wind *Caecias*, which gathers to it, by blowing away; else what needed father *Dominick* (father of these mendicants,

or *Jacobins*) to gett a protection from *Simon* Earle of *Mountfort*, for the defence of his houses and goods from the violence, and plundering of the Souldiery?

Simon by the grace and providence of God, Duke of Narbonnes, &c. we will and command you to have a speciall care to keep and defend the houses and goods of our most dear brother Dominick, as our own. Given at the Siege of Thoulouze, *Decemb.* 13. 1220. *Hist. Albingen. lib.* 2. *Cap.* 4. *Pag.* 111.

Albertus Duke of *Saxony* complained to this purpose of 3. Monasteries in his Dukedome, which he called 3 wonders, because (said he) the Monks of the first have much money and no rents, they of the second much Corne and no Lands, they of the third, many children and no wives: see how the Devills poor differ amongst themselves, the covetous have *rem*, *non usum*, the possession, not the use; the superstitious, *usum non rem*, the use not the possession: the vainglorious upon the point neither, being commonly very poor in all their generations: the blessed man in my Text considers these Devils poor as *Jacob* considered the murther by *Simeon, and Levi*, *Gen.* 49. 6. *O my soul, come not thou into their secret, into their assembly, mine honour be not thou united, &c. prudenter judicat. Calv.* he judges wisely of them.

3 Gods

3. Gods poor are those who however they are in the world, poor or rich, yet they are πτωχοι ἐν τῷ πνεύματι, *poor in spirit*, *Matth.* 5.3. or *propter Spiritum*, *Basil*, because of the Spirit of God dwelling in them. Poor in Spirit, that is, in other words, *Little in their own eyes*, 1 *Sam.* 15.17. Like unto weaned Children, for meekness and innocency, *Psal.* 133. 1. These kinde of poor, surnamed Gods poor, are of two sorts, *viz.*

1. Some are rich in estate, but poor in spirit, as *David* the King was *puer ablactatus*, a weaned childe, *Psal.* 133. 1. Christ the King of Kings, *tanquam Ovis & Agnus*, *Isa.* 53 7. as a Sheep and a Lamb; *Mitissimus*, most meek and lowly, *Matth.* 11. 30. *Moses* was the meekest man upon the face of the earth, untill Christ came, but then he was out-vyed in meekness; he that was infinitely greater then he, was also infinitely meeker then he, tooke upon him the forme of a servant, had not whereon to lay his head, *Matth.* 8. 20. though he was Lord of all: according to that, *Psal.* 24. 1. *The Earth is the Lords, and the fullnesse thereof.* But this would better have followed now, when I am to speak of the second sort of Gods poor. *Num.* 12. 3.

2. *Viz.* Those which are poor both in means and spirit (not in respect of the Spirit of God,

for they are rich in that) but in respect of their owne spirits, and their owne conceits of themselves, as S. *Austin* sayes, Gods poor man is poor in Spirit, not in purse, though perhaps poore in both, yet it is his poverty in spirit that gives him his denomination, and entitles him to God; thus *Lazarus* was both civilly, and mentally, or divinely poore, and it is a blessed thing when God suits a mans mind to his estate.

Pauper Dei est in animo, non in sacculo. Austin.

Nihil opulentius eo qui paupertatem sponte diligit, & eam alacriter suscipit. Chrisost.

No man more rich then he, who takes a sanctified love to his poverty, and doth embrace it with alacrity, and cheerfullnesse, but what is more shamefull, and disdainfull, then a concurrence of poverty, and pride? poor and proud, fy, fy, saith the old proverb, such a one is like him in the Proverbs, that honoureth himselfe, and lacketh bread, *Prov.* 12. 9. Gods poor do not so, for they are poor in spirit too, as well as estate; they are both poor and meek, as it is in *Psal.* 9. 18. the blessed man in my Text considers these also, as *David* did the Saints, *Psal.* 16. 3. *For all his delight is in them.*

This distinction of the poor, thus divided into

into three, I might have reduced to a *Dichotomy*, for indeed all poor are either Gods, or the Devills, in respect of the sanctification or non-sanctification of their poverty; but take it for this time as I have given it you.

But (Beloved) the word poor, doth sometimes passe into a more large, and comprehensive sense, then I have taken it, as comprehending in it all kinds of afflictions, and sufferings, that may render a man an object of pitie; and so it is used, *Psal.* 34. 6. This poor man cryed and the Lord heard him? what poor man I pray you, was that he speaks of? why, you may easily observe from the fourth verse, that it was himself, a poor man, though a rich King, witnesse the great estate he left to his sonne, to build a Temple withall, and yet being in distresse and danger he cries to God *in forma pauperis*, for help, and reliefe. And in this latitude we may take it here, *Blessed is he that considereth the poor*, that is, him that is in trouble, sorrow, need, sickness, or any other adversity, for the Lord will deliver him in the day of trouble.

I may again dichotomize the poor into ecclesiasticall and lay poor.

1 The ecclesiasticall, or Clergy poor, are the Preachers of the word, and Ministers of the Church, and they are fitly counted amongst

the poor, because indeed the Ministry in this Church of *England* is for the most part the poorest trade that any man drives, the inferiour sort of ministers having neither a competency while they live, nor provision made for their families after their death: contrary to the practice of other reformed Churches. Every man thinks he is at liberty to pay to the Minister or forbeare, though he be content to be bound in every thing else. Men would have Ministers to burne like Lamps, but will afford them no oyle to keep in the light; like *Pharaohs* hard task-masters, they think we should make brick without straw. God maintained not the Priesthood so basely under the old Testament (when as yet he had not left their maintenance to peoples discretion) for a Priest was then a dayes fitt to marry a Kings Daughter, or a Kings Sister, so you read of *Iehoshabeath* the wife of *Iehoiada* the Priest, that she was the daughter of King *Iehoram*, and Sister of King *Ahaziah*, 2 *Chro.* 22. 11. onely in the insurrection of the *Danites* it was bad enough, when *Micha* hired a Levite for ten shekells of Silver, a suite of apparrell, meat and drink, *per Annum*, *Iudg.* 17. 10. untill afterwards he became a Chaplain to the Army, and then he was better paid. The Ministers are compared to singers, *Ezek.* 33. 32. and Minstrells, *Math.* 11. 17.

but the pooreſt Ballad-ſinger, and Piper in the Country, live better of their trades then Miniſters doe. It were well ſaid Doctor *Rives*, if they were as well paid as our horſe-boyes. And Miniſters have great cauſe to wiſh, as *David* did in another caſe, that they might fall into the hands of God (for their maintenance) and not into the hands of men, for the Lord is a preſerver, *Iob.* 7. *penult.* but men are oppreſſors; the Lord merciſull, but men cruell: the bleſſed man in my Text conſidered this, our good Benefactor conſidered this, whom I therefore juſtly remembred twelve Moneths agoe in thoſe words of *Nehemiah*, *Lord remember me concerning this, &c. Neh.* 13. 14. Bleſſed be his memory for remembering us thus in our poor eſtate, the Lord I truſt in recompence hath remembred him for good in his Kingdom.

In his Book called the poor Vicars plea for tythes.

2 The lay poor are all thoſe that are not called to eccleſiaſticall offices, but do *Supplere locos Idiotarum*, ſupply the rooms of private perſons, with whom I have ſufficiently acquainted you in the precedent diſcourſe, which is enough for the object. I proceed now (*Bono Deo*) to

2 The Act, *That conſidereth?*

Συνιῶν, ſo the Septuagint render it, and

S. *Hierome* their faithfull observer, *Qui intelligit*, that is, which doth rightly understand what belongs to the poor mans condition, for it is a speciall gift of a deserning, and juditious spirit, to understand rightly in this, as in other things.

Qui prudenter judicat, *Calv.* He that judges wisely of the poor, he is blessed. *Calvin* thinks that *David* relates here to the verdicts, sentences, and judgments, which spectators and visitors may passe upon a poor distressed man in respect of his spirituall condition, and estate, and that he purposely relates to the harsh, and hard censures, which his false friends, or more open enemies did pronounce against him in his distresse, as it followes, Verse 7, 8, 9. *All that hate me whisper together against me, against me do they devise my hurt*; an evill disease (say they) cleaveth fast unto him, and now that he lyeth he shall rise up no more; yea mine owne familiar friend in whom I trusted, which did eate of my bread hath lift up his heele against me. And here upon *David* breaks out into this patheticall benediction, *Beatus*, *&c.* *Blessed is he that judges rightly of the poor, and needy*, and not as my churlish and peevish Visitours condemne and judge me to be a reprobate, because I am thus in misery, as it is the manner of most men so to do. Thus they did by

by Jeſus Chriſt, *Iſa.* 53.4. *We did eſteem him ſtricken, ſmitten of God, and afflicted.* Thus they did by Saint *Paul*, *Acts* 28. 4. *No doubt this man is a murtherer, whom though he hath eſcaped the ſea, yet vengeance ſuffereth him not to live.* They were Barbarians that ſaid ſo, and truly you ſhall finde many ſuch Barbarians amongſt thoſe that pretend to civility and Chriſtianity. Thus did *Jobs* friends in the day of his diſtreſſe, not conſidering that of *Solomon*, *that all things fall alike both to juſt and unjuſt*, *Eccl.* 9. 1. onely the difference is in reſpect of ſanctification and uſe, *Hebr.* 12. 11. they being to the one Inſtruments of much good, and to the other ἀρχὴ ὠδίνων, *The beginning of ſorrows*, *Matth.* 24.8. Nor conſidering that of S. *Paul*, God chaſtens every Childe whom he receives, *Heb.* 12.6. that he may exerciſe their faith, trie their patience, humble them for their ſinnes, wean them from the world, and prepare them for glory. Bleſſed is he that conſiders this, that doth not preſently condemne the poor, and miſerable, but rather comfort them, and adminiſter to their neceſſities whether in body or in minde; for ſo *Iunius* & *Tremellius* read the word in my Text, *Qui attendit*, that doth not onely know, but take ſpeciall notice and care of the poor and miſerable, performing thoſe Offices of love and charitie which he ſtands in need

need of; for otherwise we know there is a consideration of the poor and needy, which inherits not the Blessing, but the Curse.

1. The Priest and Levite considered the poor wounded man in the way to *Jericho*, but so as that they thought, if they medled, they should be troubled with him, therefore they passed on the other side and left him; onely the good *Samaritane* considered him rightly, that is, so as to administer unto his necessities, *Luk.* 10. 31. *&c.*

2 Rich men many times consider the poor, but so as to make a prey of them, *Psal.* 10. 9. for they consider, & observe their advantage, that the poor man wants money and friends, is not able to try at the Law with them, nor recover his right out of their hands, and so they rob him, tread him down, and oppresse him utterly; not considering that terrible commination of *Solomon*, *Prov.* 22. *vers.* 22. *Rob not the poor, because he is poor, neither oppresse the afflicted in the gate; for the Lord will plead their cause, and spoil the soul of those that spoiled them.*

He lived Anno. 940. *under* Otho *magnus, Emperor, so Munster; elsewhere the story differs, making no mention of his burning the poor. Act. & Mon.*

3. *Hatto* (some call him *Hanno*) an Arch-Bish. of *Mentz* considered the poor,

poor, *viz.* what a grievous burden they were to the Country, and therefore he gathered them into a Barn, and burnt them all together, calling them the Ratts, and Vermine of the Country: but ſee how the Lord repaid him for his devilliſhneſſe, preſently a ſwarme of Ratts, and Mice roſe out of their aſhes, which purſued the ſaid Arch-Biſhop to a Caſtle of his own, ſeituated in the midſt of the river of *Rhene*, whereof when he had fled to the higheſt roome, they followed him up thither, and utterly devoured him. Surely God is a juſt and ſevere avenger of the poor; but our pitifull Saint, and *Samaritane* in my Text, conſiders the poor after another manner, *viz.* as his own brethren, as the ſickly parts of his own body, (ſo the Prophet call them a mans own fleſh, *Iſa.* 58. 7.) as the images of God, as Gods receivers, as objects of his own pittie, and ſo doth adminiſter unto them according to his power, and according to every ones ſeverall capacity, almes to whom almes, comfort to whom comfort, diſcipline to whom diſcipline, imployment to whom imployment belongs; and if he be not able to adminiſter to them ſufficiently, yet he pities and compaſſionates

The Tower in the Caſtle where he was devoured, is called Ratts-Tower to this day. Act. & Mon.

passionates them from the bottom of his heart, As *Zabulon* the *Patriarch*, (if we may believe his Testament) is said to walke along with poor people on the way mourning, and condoling their sad, and lamentable case. Thus (Beloved) hath our Benefactor also considered the poor, every way, witnesse his Almes-houses, Work-houses, Monethly pensions to all the Ministers in the Vicaridge, and reparations of high-wayes, for the benefitt of poor Travellers, and their poor beasts, (for a good man is a mercifull man even to a beast, *Prov.* 12.10.) and many other good deeds never to be forgotten; and I doubt not but he hath received the promised reward of these γεννήματα δικαιοσύνης, the fruits of righteousnesse, (for so works of mercy to the poor are called, 2. *Cor.* 8.9.) and that is blessednesse, for so it is written in the predicate of the Proposition.

See a book called the Testaments of the 12. Patriarchs, for the credit whereof an ancient greek Copie is reserved in the University-Library at Cambridge.

2. *Beneficium. Blessed.*

The Septuagint call him Μακάριος, a name sometimes given to God himself, whose lively image the mercifull man is; and therefore fitly given to him to. It seems to be de-

rived

rived ἀπο τῦ μὴ ὑποκεῖσθαι κῆδει, *Euſtath: not to be ſubject to miſchance, or misfortune.* It is true of God, to whom the name properly belongs; and of the mercifull man too, to whom it is given in my Text; who though he may fall into trouble or diſtreſſe, yet he is not ſubject to it: it hath not dominion over him, but the Lord, as it follows in my Text, delivers him out of it: according to that saying in *Iob, cap.* 5.19. *He ſhall deliver thee in ſix troubles, yea, in ſeven no evill ſhall touch thee, &c. Ariſtotle* derives the word ἀπο τῦ χαίρειν, from rejoycing (*Ethic. lib.7.cap.11.*) which alſo is moſt true of God, *Pſal.*16.11. and of the mercifull man too, for whom light and joy is Sowen, *Pſ.*97.11. The *Hebrew* word *Cheſedh* ſignifies both *holy & mercifull*, as *Pſ.*116.15. *Precious in the ſight of the Lord is the death Omnium miſericordium ſuorum, of all his mercifull ones*; ſo *Pagninus* renders it.

Cheſedh in the Hebrew is rendred by the Septuagint, by χάεις, *grace and lovingkindneſſe, Neh.* 13.14. *and by* ἔλεος, *mercy, Pſal.* 23. *ult. Pſal.* 85. 8. *which the New Teſtament alloweth, Math.* 9. 13. *Ex Hoſ.* 6. 6.

Beloved, this bleſſedneſſe conſiſts in this life in a ſweet communion with the Father of mercies, and in the life to come in the eternall fruition, and beatificall viſion

vision of him world without end; how bountifully, and magnificently the Lord requits the small blessings of mercifull men, (for their prayers are called blessings, and their gifts are called blessings) with superabundant, and transcendent blessings, both in this, and the life to come. *Blessed, &c.*

Reas. 1. Christ Jesus in his Sermon upon the Mount, pronounces the blessing upon him, *Math.* 5. 7. and therefore he must be blessed, for the Lord hath blessed him and who can disanull it? As *Balaam* said of *Israel*, *Num.* 23. 8. *How can I curse whom the Lord hath not cursed? and how can I defie whom the Lord hath not defied.*

Reas. 2. The poor that he hath releived they blesse him, that is, they pray day and night for all manner of blessings upon him, and the blessings they pray for come upon him; the blessings of them that are ready to perish, *Iob* 29. 13. why certainly those are the most rich, and mighty blessings that can be, for a poor man that is ready to perish, would wish a man no lesse, for a cup of cold water, then Heaven it self. And again, they are most powerfully, and earnestly intreated of God, the blessings of a rich man are more faint, and cold, his prayers are many times dull, and heavy, *Argentanginam patitur*, as one said of *Demosthenes*, he

is

is troubled with the Silver-ſquincy, he cannot well ſpeak; but God ſuffers violence by the poor mans prayers, for he never leaves praying for his Benefactor, till God requite him for his many favours, till his eyes ſee the proſperity of him that hath done him good. But what ſhall we ſay on the contrary to thoſe that conſider not the poor at all? or if they conſider them, conſider them in the worſe ſenſe, *viz.* to paſſe by them as the Prieſt, and Levite, *Luk*, 10. 31. Secondly, to rob, and ſpoyle them by their oppreſſion, as *David* took the poor mans one onely Lamb, and ſpared all his own flocks, though not ſo much out of cruelty as infirmity. Thirdly, to raile upon them, as the peſt, and burden of the Country, like the mercileſſe Mentz-man I told you of before: what ſhall be done to theſe dry, and twice-dead trees? why, *Contrariorum contrariarum ratio*, of contraries there is a contrary reaſon.

1 They are curſed by the ſame mouth that bleſſes the merciſull, ſee the Parable, *Math.* 18. 32. S. *James* affirmes as much, *He ſhall have judgment without mercy, that hath ſhewed no mercy*, *Jam.* 2. 13. ſo doth *Solomon* the wiſeſt of Kings, *Who ſo ſtoppeth his eares at the cry of the poor, himſelfe ſhall cry and ſhall not be heard*, *Pro.* 21. 13.

2 The curſes of them that were ready to periſh,

perish, (and perhaps have perished through their obduracy) come upon them, so the Text, Pro. 11. 26. *He that withholdeth the Corn, the people shall curse him*; for howsoever the oppressed may not justly curse any man, yet the curse may be just in respect of the oppressor, and so God may please to pardon the infirmity of the curser, and lay the deserved plague upon the accursed. Remember the story of *Margaret* Countesse of *Hanneberge*, how upon the curse of a poor woman, she bare as many Children as there were dayes in the year, the poor woman therefore cursing her, because shee envied her so much for having two Children at a birth, (whereas her selfe could have none) that she would not affoord her so much as an almes. Beware of provoking the curses of the poor, for though they be unjust in respect of the Curser, yet they may be just in respect of the

This hapned Anno 1276. *in the time of Henry* 3. *Emp. all these children were baptised at once by Guido-Suffragan of Utrecht, the Males by the name of John, the females of Elizabeth, they with their Mother lie buried at Losdunen in Holland, with this Epitaph upon the Tomb,*

En tibi monstrosum nimis
& memorabile factum,
Quale nec a mundi conditione datum.

the curſed, though they be not juſt in the aſking, they may be juſt in the falling, and execution.

Beware then ye withholders, and ingroſſers of Corne, that make the *Epha* ſmall, and the Shekell great, that buy the poor for Silver, and the needy for a pair of ſhooes; ye *Dives-es* that let poore Lazers lie at your doores, till the doggs (more courteous then your ſelves,) come out to lick their ſores and botches; yee Feoffies, and Truſtees, that detaine the poor, and the Churches dues; yee that have no bowells of mercy, and compaſſion in you, beware leſt the curſes of Church and poor come upon you, and that moſt juſtly and righteouſly too, both in reſpect of their execration, and your deſert. I ſtand here by my office, to curſe you in the Name of the Lord, except you breake off your iniquities by repentance, and ſhewing mercy to the poor, *Dan.* 4. 27. which was *Daniels* direction to *Nebuchadnezzar*; but I had rather intimate the curſe, then pronounce it; to chooſe I had rather ſtand upon Mount *Gerizim*, then *Deut.* 27. 12. 13. upon Mount *Ebal*, rather bleſſe, then curſe. That you may be bleſſed, and not curſed, I ſhall ever pray that the Lord will give you repentance, and enlarge your hearts, and open your hands towards the

needy of the Land, and Countrey, that you may please to imitate our good Benefactor; who living, and dying remembred the Church and poor; and therefore the Lord delivered him in this very time of trouble; delivered him, I mean, out of this life, to give him (I trust) a place amongst the blessed, whither the Lord bring us all in his own good time by faith and repentance, for the Lords sake, *Amen*, *Amen.*

Beato, & beanti Deo Gloria.

The end of the third and last Sermon.

Good reader,

Impute not these errors unto me, but to my necessary absence from the Presse; and let me obtain of thee thus to correct them.

Errata.

Pag. 6. lin. 14. for before, read after. p. 10. l. 18. read Iob 31. 39 p. 20. l. 20. r. πάσαν. p. 29. l. 13. r. to you both. p. 34. l. ult. r. 130 years old. p. 35. l. 20. read 1 Tim. 2. 1. p. 37 l. 3. r. 1 Tim. 2. 5. p. 50. l. 11. r. Observ. 2. p 53. l. 7. r. meerly acted.

Some other escapes thou wilt find scattered here and there, which I desire thee to correct with a gentle hand, as well remembring, that Humanum est errare, labi, decipi.

An

An Extract out of the laſt Will and Teſtament of Mr Nathaneel Waterhouſe, *containing his ſcverall Gifts and Donations for pious and charitable uſes.*

1. THe Teſtator gave by his laſt Will and Teſtament, (dated *July* 1. *Anno* 1642.) 12. Houſes in *Halifax*, to be habitations, and dwellings for ever, ſucceſſively, for 12. poor aged, and impotent people, whereof three are continually to be choſen out of the Town of *Halifax*, & the other forth of the other Towns within the Pariſh, *viz.* one out of each theſe Towns following, *Sowerby*, *Midgeley*, *Warley*, *Ovenden*, *Skircote*, *Northowrum*, *Southowrum*, *Hipperholme*, and *Shelfe*, which ſaid poor people, ſo choſen out of theſe ſeverall Towns, are to dwell in the ſaid houſes for the terme of their lives, without paying any Rent at all; and in caſe of the death or removall of any of the ſaid poor people, then preſently is an election to be made out of the ſaid 10. Towns, of

ſome other to ſucceed him or them, ſo dead or removed, at the diſcretion of 16. Truſtees or Feoffies; intruſted by the ſaid Teſtator for this and the like purpoſes, *viz Rich. Marſh* Dr. in Divinitie, and Vicar of *Halifax* aforeſaid. *Anthony Foxcroft* of *Halifax* aforeſaid, Gent. *Thomas Binnes* and *Samuel Clough*, both of the ſame, Yeomen; *William Horton* ſervant to the ſaid Teſtator, and *John Woodhead* of *Halifax* aforeſaid, Scrivener. *Henry Northend* of *Quarlers* in *Northowrum*, *Robbert Hall* of *Booth-Town* in *Northowrum* above ſaid, *Rich. Taterſall* of *Warley*, *Lawrence Spencer* of the ſame; *James Robinſon* of *Bowe-wood* in *Sowerby*, *Tho. Wilkinſon* of *Brackenbed* in *Ovenden*, Yeomen; *John Wade* of *Skircote*, and *Chriſtopher Savile* now or late of the ſame, Chapmen. *Tho. Liſter* of *Shipden Hall* in *Southowrum*, Gent. and *Joſeph Fourneſſe* of *Booth-Town*, Yeoman.

2. *Item*, The ſaid Teſtator by his ſaid laſt Will and Teſtament, gave yearly for ever to the ſaid 12. poor aged and impotent perſons, the ſumm of 18. l. *viz.* to each of them 30. Shillings a peece, towards their maintenance, and 6. l. *per Annum*, to aray them withall in black.

3. *Item*, The ſaid Teſtator gave by his ſaid Will and Teſtament for ever another houſe in *Halifax* aforeſaid, (with its appurtenances)

to

to be divided into two upper and two lower roomes; the two upper furniſhed with 10. beds, and furniture for the lodging, and the two lower for the imployment, education, and exerciſe of 20. Children, *viz.* 10. Boyes, and 10. Girles, being fatherleſſe and motherleſſe, and of the age of ſix years, where they are to be maintained, and imployed in work till they ſhall accompliſh the age of 13. or 14. years, at which time they are to be put forth apprentices, at the diſcretion of the ſaid Truſtees; and if any be not able for apprentiſhip at that age by reaſon of any defect or impotency, the ſame is to ſtay, and be maintained in the ſaid workhouſe an whole year longer, and then to be left to the care and proviſion of his or their friends, and kinsfolks. And further, the ſaid 20. Children are to be choſen according to the Will of the ſaid Teſtator after this manner, *viz.* 5. out of *Halifax*. 2. out of *Southowrum*. 2. out of *Northowrum*. 2. out of *Hipperholm*. 1. out of *Skircote*. 1. out of *Shelfe*. 2. out of *Ovenden*. 2. out of *Warley*. 2. out of *Midgeley*. 2. out of *Sowerby*; and to be diſciplined, and governed by one diſcreet and honeſt Overſeer or Maſter, who alſo is to ſuper-intend, and over-ſee the ſaid 12. dwellings of the 12. poor perſons aforeſaid; and in recompence receive for his ſalary or wages *per Annum*, the ſumm of 45. pounds beſides

ſides the ſumm of 6 pounds more, to buy the ſaid 20 Children blew coats withall.

4. *Item*, The ſaid Teſtator by his ſaid laſt Will and Teſtament, gave a certain houſe in *Halifax* (with its appurtenances) at the Cauſy-Head, to the Stipendary or hired Lecturer at *Halifax*, from time to time ſucceſſively, and for ever; and in caſe there be no ſuch Lecturer, then the profit thereof to goe and be beſtowed towards the maintenance of the ſaid poor people within the ſaid Town of *Halifax* aforeſaid, and *Sowerby*, *Midgeley*, *Warley*, *Skircote*, *Ovenden*, *Southowrum*, *Northowrum*, *Shelfe*, and *Hipperholme* aforeſaid, untill there be a Lecturer.

5. *Item*, The ſaid Teſtator by his ſaid laſt Will and Teſtament gave to the ſeverall Miniſters, within the Pariſh, and Vicaridge of *Halifax* ſucceſſively, and for ever *per Annum*, theſe ſeverall gifts and proportions following, *viz.* To the Preacher of *Sowerby-Bridge* Chappell 5. l. to the Preacher of *Illingworth* Chappell, 4. l. to the Preacher of *Coley*. 4. l. to the Preacher of *Lightcliffe*, 4. l. to the Preacher of the Chappell in *Le-Greaves*, or *Bryers*, 3. l. to the Preacher at *Raſtrick*, 2. l. to the Preacher at *Sowerby*, 4. l. to the Preacher of *Ealand*, 4. l. to the Preacher at *Ribbenden*, 3. l. to the Preacher of *Luddingden*, 3. l. to the

Preacher

Preacher at *Heptonſtall*, 2. l. to the Preacher at *Croſſtone*, 2. l. which ſaid ſeverall Miniſters, or Preachers of the ſaid ſeverall and reſpective places, are to preach ſucceſſively, and in their courſes, every one a monethly Sermon the firſt Wenſday in each Moneth in the year, in the pariſh Church of *Halifax* aforeſaid, and in caſe there be not an hired ſettled Miniſter at any of theſe 12. Churches, or Chappells before mentioned, that then for, and during ſuch vacancy, the forenamed gift belonging to ſuch a place, be beſtowed on the Maſter or Over-ſeer of the ſaid Workhouſe, for the better education, and maintenance of the ſaid 20. Children.

6. *Item*, The ſaid Teſtator by his ſaid laſt Will and Teſtament, gave the yearly ſumm of 2. l. to the Churchwardens and Over-ſeers of the poor of the pariſhes of *Huddersfield*, and *Mirfield*, to be diſtributed to the ſaid poor of the ſaid pariſhes, by them the ſaid Churchwardens and Over-ſeers, by even proportions at *Penteco ſt*, and the Nativity of our Saviour; and in caſe of Non-diſtribution according as is aforeſaid, then the ſaid 2. l. to ceaſe, as to the pariſhes aforeſaid, and to be diſtributed by the ſaid Truſtees and Feoffies to the poor of *Halifax* aforeſaid.

7. *Item*, The ſaid Teſtator by his ſaid laſt Will and Teſtament, gave for ever the annuall

annuall ſumm of 2. l. to be imployed and beſtowed for, and in the repairing, and amending of the high-wayes in the banks called *Northowrum* bank, and *Southowrum* bank, one leading from *Halifax* towards *Bradford*, another from *Halifax* towards *Wakefield*, and another from *Halifax* to *Southowrum* aforeſaid; and 20 Shillings *per Annum* for and towards the repair of the high-way between *Speights-Smythy* and *Southowrum* bank.

8. *Item*, The ſaid Teſtator by his ſaid laſt Will and Teſtament gave annually for ever, the ſumm of 2. l. to the Free Grammar School of Queen *Elizabeth*, in *Halifax*, aforeſaid. Theſe and divers other like particulars not here mentioned, will more amply and fully appear by the aforeſaid Will and Teſtament it ſelf, unto which I referre all thoſe whom it concerns to have a more diſtinct and exact knowledge of theſe things, or any other thing therein contained.

Bleſſed are the dead which die in the Lord, even ſo ſaith the Spirit, they reſt from their labours, and their works do follow them, Revel. 14. 13.

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FINIS.